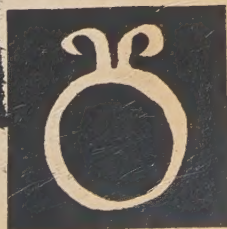


# THE ANGLICANI DIGEST

SUMMER A.D. 1971



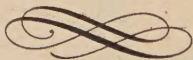
The Church is not some one else: it is you. Perhaps it is more correct to say that it is you plus the others. I believe that many of the weaknesses of the contemporary Church can be laid to the prevalent notion that the Church is somebody else. Whenever I see what I think is strength in the Church today and authentic Christianity at work, I see an individual firmly committed to the notion that his own thoughts and behavior determine the presence and action of the Church in the world. The Church in 1971 depends upon your meaning of the word. So does the future of the Universe.

—A parish priest

It is distinctive of Judaism and Christianity that we describe our God mainly by His acts in history, and the Bible is a record of those acts, and is, therefore, the Word of God, the revelation of His power. It is not history in the sense of what is over and done with, but history in the sense of what makes the present and the future, and the most glorious event of this history is still ahead: "and He shall come again with glory . . . "—A parish bulletin

Sometimes people feel that they have a right to be happy in this world. A Christian is not to be necessarily happy but is to work toward blessedness. In the Sermon on the Mount, those blessed ones were full of joy but not necessarily happy. Blessedness is a religious conception and joyfulness is our response to God. Strictly speaking, in our human relationships we may be "happy" but not joyful. If we are hungry because we have given our food to someone less fortunate, we are not happy but we may be blessed and joyful.

—A parish priest



*The cover design is by Tom Goddard and depicts the descent of the Holy Spirit at the Feast of Pentecost, commonly called Whitsunday (30 May this year) and the gift of the seven Sacraments of the Church.*

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SUMMER A.D. 1971



# the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

## FOREFATHER

MANY voices heard today are declaring dogmatism that only the course of pacifism is Christian and that since war is always evil it can never be participated in by Christians. Before we nod in hasty agreement, it can be pointed out that by our assent to such statements we may be indicating that many of our predecessors in the Faith were un-Christian and unworthy.

Remember one of our forefathers: his background was political and military; his grandfather was a general in the Continental Army; his fa-

ther was a major in the Revolutionary War and was twice wounded; his uncle was a governor of North Carolina and said to be a descendant of Admiral John Hawkins who fought the Spanish Armada; he had a cousin who was President of the United States; he himself went to West Point, where his roommate was a lad named A. S. Johnston (a renowned Confederate general), and two of his friends were named Lee and Davis.

While at West Point, he became the first cadet to be there baptized publicly, and was re-



garded with some puzzlement by the other cadets when he became known as the leader of a "praying platoon".

Three months after he was graduated from West Point, he resigned from the Army to attend the Virginia Theological Seminary. After ordination to the diaconate he married Frances Devereux of Raleigh, N. C.; because of some lung trouble, he and his bride toured Europe. (A side benefit of the trip was an insight into European education systems, which was to come in handy later in his career.)

After serving for a short space as assistant to his Bishop and at Monumental Church, the young priest spent a winter in Raleigh. His physician, still apprehensive of the man's health, urged a change of climate: his father offered him some land in Tennessee, and the young couple took some slaves from the Devereux family and moved to Columbia, and built their home, Ashwood Hall. He became priest in charge of St. Peter's Church, Columbia, and built St. John's Church on his own plantation.

At the age of 32 he was nominated and consecrated Missionary Bishop of the Southwest, and in that capacity brought the Church to an area larger than that of France (part

of it is now Oklahoma). He also became the first American bishop to have jurisdiction over foreign soil — the Republic of Texas.

As a rich man, he could have supported a diocese, but it would have meant selling his slaves: to him, that was unthinkable, for he did not regard his slaves as property, but as a trust. He saw in the owner-slave relationship an opportunity for Christian witness — to show how happy and productive his slaves could be through kind, wise, and loving care. All that, however, was wiped out when Asian cholera struck his plantation, Leighton, in Louisiana where he then lived, and later a tornado and yellow fever made the disaster complete. His fortune was gone, and so was his wife's — and by then they had eight children (he grew to have a great understanding of Job); shortly thereafter he moved to his last home, New Orleans.

One of his good works was the founding of the University of the South at Sewanee, Tennessee; his European sojourn was the seed, and generations of well-educated Americans are the fruit.

Then came the Civil War and a house divided against itself. His former classmates offered him a commission in the

Confederate States Army, but he refused it; Davis pleaded, and finally in June, 1861, after urging by friends all over the South, he accepted. "God will allow me to get through without delay, that I may return to my chosen and usual work." The secular and the Church press up North howled, "A priest of God leading fellow rebels in war and killing! How could he?" He said that a man finding his house on fire would use every means at his command to extinguish the blaze, so that he could resume his ordinary and proper pursuits.

Many brave actions brought him recognition, distinction, and high command. In 1862, he became a Lieutenant General and commanded the Army of Mississippi. At Pine Mount, near Marietta, Georgia, a Un-

ion artillery shell killed the soldier-bishop, and his body was later laid to rest at his cathedral church in New Orleans.

A biographer said of him, "He detested the puritanical approach to religion. To him, to be religious was a pleasure, not a task; a kindly smile was more effective than a stern demeanor."

How would Leonidas Polk like to be remembered? Probably as a man who did his duty, even when it was most unpleasant, as a sinner who accepted redemption gratefully, as a Bishop in the Church of God, and as a part-time soldier.

Is it wrong to hope that God will raise up more men, even bishops, with similar courage and conviction to lead us today in the Church Militant, here on earth?—A parish priest

## A BIRTHDAY PRAYER

**O** GOD, the life of the faithful and guardian and saviour of them that love thee, who hast been pleased to bring thy servant *N.* to another anniversary of *his* birth; Grant that as thou hast blessed us with *his* presence and honoured *him* with increased years, so in the world to come *he* may dwell with thee and all thy saints in an everlasting life of grace and glory; through the merits of Christ Jesus our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*



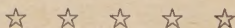
# SUMMER PROJECT

AS I WRITE, a lawn mower is going around the neighboring house. Many birds are singing. The fresh smell of last night's rain still hangs in the air. The month of June is almost here. At such times, God's world encourages us to relax, and relax we should, for we need moments of peace. We need moments to do nothing but live with ourselves, to accomplish nothing but to enjoy God's gifts. They are moments of dreams, visions, and longings. Hangovers from old heresies that wrongly frowned on pleasure (and thus tried to be more religious than our Lord Himself) make us feel guilty about such desultory rest, but far from being sinful, such moments are probably the most healthy and important ones of our lives.

We spend our days in work and vigorously pit our efforts against others and against ourselves to prove to ourselves that we are getting someplace (that we have a purpose in living)

and to one another that we are each more important than the other; but when we come right down to it, none of us is very important. We may have jobs with some repute, and we may be making money, but such things are only symbols of a status that means little in the long run. If we have any real importance, it is because God made us and continues to love us. That God thinks us worth saving is the only real worth we have; that indeed is worth so great as to be almost unimaginable, but it reflects glory only on God, not upon ourselves.

This summer, we should do well to take a definite amount of time each day to relax and enjoy the comfortable world God has given us for our use. While we do so, let us remember to thank Him for all He has done and for His love which is the only thing that makes us important, and which is the only importance we can possess.—A parish paper



*I think more of the place where I was baptized than the Cathedral of Rheims where I was crowned. For the dignity of a child of God which was bestowed on me at baptism is greater than that of the ruler of a kingdom. The latter I shall lose at death — the other will be my passport to everlasting glory.*

—Louis (1214-1270), King of France and Saint

## WE RECOMMEND

♦ To all Churchmen who for the most part are accustomed to *hearing* the Litany of the Church (never discount a layman's intelligence): Remember what Dr. J. H. Benton (President of the Board of Trustees, Boston Public Library, 1908-1917) said: "The Book of Common Prayer has been the study of the most acute and vigorous minds, not only of ecclesiastics, but of lawyers, statesmen, and scholars. A body of literature has been created as to its sources, meaning, and purposes which for learning, reasoning, and style is unsurpassed. Those who know it best love it best, and the very earnestness of their discussions as to its origin and meaning attests their devotion to it. It has profoundly influenced not only the moral, but the intellectual and political, life of England, and of the world." Remember also what the late Bishop of Eau Claire (Frank E. Wilson), said: "Next to the Authorized Version of the Bible, the Book of Common Prayer is the greatest contribution ever made to English literature. Its language and phrases have become the

inheritance of the entire English-speaking world. Not only is it the reflection of the soul of England, but as the Gospel has been extended to other lands, it has gathered to itself the spiritual experience of races and peoples of many different varieties of culture and tradition. It is a record of Christian progress up the hard pathway of human life as it slowly yields to the gentle Lord's message to all mankind."

♦ *The Later Christian Fathers*, edited and translated by Henry Bettenson, and published at \$5.00 by Oxford University Press, Fair Lawn, New Jersey 07410. It is a selection from the writings of Cyril of Jerusalem, Hilary of Poitiers, Basil of Caesarea, Gregory of Nazianzus, Gregory of Nyssa, Theodore of Mopsuestia, John Chrysostom, Ambrose, Jerome, Augustine of Hippo, Cyril of Alexandria, Theodoret of Cyrus, and Leo the Great. The period saw the consolidation of the Trinitarian faith, the explicit assertion of the divine personality of the Holy Spirit, and the search for an adequate formulation of the Christian



belief that "God was in Christ reconciling the world unto Himself" — a search which ended in the statement of the Council of Chalcedon in 451. Each of the Fathers is given a sketch of his life and some account of his contributions to doctrinal development. The book (a big one, and cloth-bound) is a sequel to *The Early Christian Fathers*, with the same editor and translator; both books should be in every bishop's and priest's library.

◆ The next time you are touring England, drop down about twenty miles south of Bristol to one of the most picturesque spots in Somersetshire and look at the ruins of Saint Joseph's Chapel and the Abbot's Kitchen — all that's left of the renowned Glastonbury Abbey (it was begun in 708). While you're standing there, say a prayer of thanksgiving for the faithful who worshiped and labored there for so many centuries (don't know what you'd say on behalf of the rascals who demolished the place and dissolved the country's monasteries). Drive back about five miles to Shepton Mallet (its church is dedicated to St. Peter and St. Paul) and Pilton Manor, and there behold the recently re-established vineyard that the monks started at Glastonbury more than seven centuries

ago; get a bottle of wine and, when you dine, drink a toast to the Benedictines for their enterprising contributions to the life of Church and State.

◆ To all parish priests: Learn the birthdays of your vestrymen, and, at the appropriate time, send each one a note and say that you're sending him *The Anglican Digest* as a token of your appreciation of his services — then send the name, address, etc., to TAD.

◆ To people who are not already helping a good cause in a simple way: Saving all your used stamps, and when you have a good-sized batch, sending them to the Rev'd Francis W. Hayes, 4013 Chesapeake Avenue, Hampton, Virginia 23369. He'll see that they go to St. Michael's Church, Sapporo, Hokkaido, Japan, where local Japanese Christian tuberculosis patients will soak them from the paper they're on, sort them, and sell them to stamp dealers, as a means of finding a little spending money during their hospital treatment. Just tear the envelope around the stamp leaving about a quarter-inch of excess paper around the edges. Send them third-class mail (it's cheapest) but don't enclose a letter; put your name and address on the package or inside it, and you'll get a nice thank-you.



◆ To devotees of the late C. S. Lewis who think they have "everything he ever wrote": A 1970 collection of his essays, lectures and letters, written over a 24-year period, and most of them appearing in book form for the first time (one, on "Christian Apologetics", has never before been published in any form). The title of the 346-page volume (indexed) is *God in the Dock*, the editor is the Rev'd Walter McGehee



Hooper, Oxford University (he has edited several previous volumes of Lewis' works), and the book is available in the United States from William B. Eerdmans Publishing Company, 255 Jefferson Street S. E., Grand Rapids, Michigan 49502, at \$6.95 (clothbound). It is, as Dr. Hooper frankly states in his preface, a "very mixed bag" of Lewisiana, and one might expect that changing theological "fashions" would outdate much of his thinking — but if one knows C. S. Lewis, one is aware of his basic rele-

vance to the great questions of the Christian faith, which remain unchanged. The book is definitely worth adding to your bookshelf.

◆ The seventh volume in the reprinting of the Hall Series on *Dogmatic Theology*, which is actually Volume I (*Introduction*), is now available from the American Church Union, 60 Rockledge Drive, Pelham Manor, New York 10803 (\$3.00; postpaid when remittance accompanies the order). The six volumes previously reprinted also are still available from the same source at the same price; all should be studied by every priest of the Church, especially those who might find a place on the episcopal bench. One of the causes of present-day problems is the lack of soundness in doctrinal fundamentals; if one's theology is fuzzy, his thoughts, words, and deeds will be the same. When you see or hear about the wildness of a bishop or priest, you can be reasonably sure that he's off base doctrinally. You might inquire if your bishop has a set; if not, give him the works.

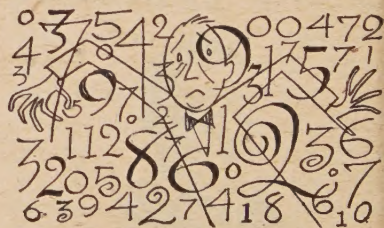
◆ *Walsingham Way*, by Colin Stephenson, recently published by Darton, Longman and Todd, 85 Gloucester Road, London, S.W.7, England (50s.), which tells the story of the famous shrine in the remote Norfolk

village, and more particularly of its restoration in this century by the Rev'd Alfred Hope Patten, under whose inspiration it grew into one of the most remarkable phenomena of English Church life. In the eleventh century Lady Richeldis had a vision of Mary, the Mother of our Lord, and, following instructions, built a replica of Christ's home in Nazareth. A healing well sprang up, miracles happened, and pilgrims galore came to it — David Bruce (King of Scotland), Richard II and his Queen Anne, many of the Henry Kings (including the VIII, in his younger days), and of course thousands of lesser folk. The Reformation saw the destruction of the figures (possibly burned in Cromwell's courtyard) and the confiscation of jewels and other valuables. In 1921 Father Patten restored the shrine, and good Christian folk from many parts of the world have been going the Walsingham Way ever since; even those who can't make the trip will also find the book itself interesting and rewarding. London's *Church Times* serialized the work.

♦ Sending 50c (in coins preferably) to James Avery Craftsmen, Inc., Harper Road, Kerrville, Texas 78028 for a copy of its catalogue of Christian jewelry; or, if you should get

down that way, stopping in at its studio and workshop, on Farm Road 783 about 3½ miles north of Kerrville. The designs are attractive and in good taste, and the prices are reasonable.

♦ Very highly, to every bishop, priest, parish or collegiate library, or layman who uses the Prayer Book: a computerized *Concordance to the American Book of Common Prayer*, pub-



lished by the Church Hymnal Corporation (a contributing affiliate of the Church Pension Fund), 800 Second Avenue, New York City 10017. The work was edited by Milton Huggett, Assistant Professor of English, Texas A & M University, and programmed by James M. Pye, Research Associate, also Texas A & M. Once the program was set up (a series of instructions which direct a computer to produce a desired result; in this case, a concordance that would be helpful to scholars, members of the clergy, and the blessed "users in general"), it took on-



ly forty minutes to produce the concordance (more than 19,000 lines in the Prayer Book were scanned), and it took less than fifteen minutes to arrange 70,642 lines of concordance for the printer. As might be expected, "Lord" is listed 1821 times; "God" comes next with 1481 listings. It is a fantastic piece of work, completely reliable, and utterly indispensable. What's more, the price is amazingly low, especially for a book with pages 10¼ by 7½, that weighs 2½ pounds, and sells for only \$5.75, plus 40c postage and handling. Once again the Church Pension Fund has rendered the Church an incalculable service.

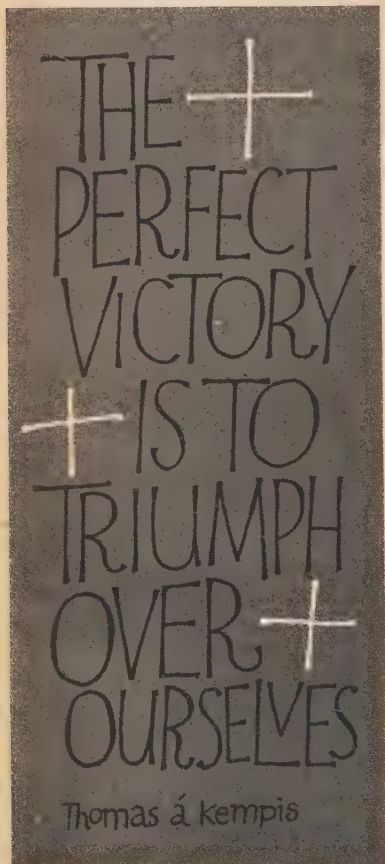
♦ To serious-minded priests and laymen who would like to spend a profitable summer in England: Writing to CANTESS, 14 Dover Street, Canterbury, Kent, England, for a brochure describing the Canterbury Summer School (CANTESS) which in 1971 will be in session 17-29 July at Christ Church College, Canterbury, and will offer daily lectures by eminent Anglicans.

♦ To any bishop who wants to be a bishop: Writing to the Diocesan Office, Diocese of Iowa, 225 Thirty-seventh Street, Des Moines, Iowa 50312, and asking for a copy of *Concerning Funerals*, a neat little four-page

folder containing a statement on Christian Burial prepared by the Diocesan Commission on Funeral Practices. It lists thirteen recommendations and suggestions, and on the back page provides a bibliography of twenty books or articles on the subject (it does not omit the Book of Common Prayer). The leaflet would be an excellent guide in preparing something of the sort for your own diocese, especially in these days of "anything goes". Godly admonitions are always, to say the least, helpful.

♦ For thoughtful history pertinent to the present day, *The Idea of the City in Roman Thought* by Lidia Storoni Mazzolani (Indiana University Press, Bloomington, Indiana 47401, \$6.95). Americans have always looked to the farm and the frontier as ideals, but with our mounting urban problems, we may have something to learn from the ancient Romans for whom the city was the only center of civilized living. The difficulty was in determining the bounds of the city. One concept was the conservative, isolationist, republican view of Rome as an exclusive citadel to whose austere civic virtues only true Roman natives could attain; the other, forced upon Rome by the development of the empire, was the expansion-

ist, universalist idea of the city as the home and haven of a multi-racial world-wide community. Mrs. Mazzolani ex-



The EBC 1971 spring bookmark (here somewhat reduced), has been done by Tom Goddard and is printed in light mauve, brown, and black on white stock. Rate: 35c for a packet of 25, or \$1.00 for three packets. No handling or postage charge when an order is accompanied by remittance.

amines the modern conflict of ideas, drawing on classical Latin literature and upon the great Fathers of the Church, especially St. Augustine. She puts forward in popular form the whole development of the idea of the city from its small beginnings to its culmination in the vision of that City of God which does not belong to this world. She opens and closes with the words of Plato to which St. Augustine gave Christian meaning: "The City is a spiritual goal to be attained in eternity but also an ideal to be striven after day by day. She [the City] is given reality every time that just men believe in her and her work for her fulfillment . . . In heaven there is laid up a pattern of it, which he who desires may behold, and beholding, may set his soul in order in the likeness of a perfect City; but whether such a City exists, or ever will exist in fact, is no matter, for he will live after the manner of that City."

—Taddled from the *Church Times* (London)

♦ To priests and laymen of the Church who are concerned to follow conversations between the Anglican Communion and the Church of Rome (and those who aren't, ought to be): *The Future of the Christian Church*, a 127-page paperback edition of a series of lectures given by



the Archbishop of Canterbury and the Roman Catholic Archbishop of Malines-Brussels in 1970 at the Seminar for Bishops at Trinity Institute, New York City (Morehouse-Barlow Co., 14 East 41st Street, New York City 10017, \$2.50). A foreword has been added by the Rev'd Robert E. Terwilliger, Director of the Institute, and a page of bibliographical notes at the back of the volume provide a helpful guide to further reading on the subject. The lectures derive their importance from the prominence of the two men who gave them: Michael Ramsey is regarded as the top primate of the world-wide Anglican Communion, while Cardinal Suenens, Primate of Belgium, has been a major spokesman for liberals within his own Communion and is known to Americans for his progressive leadership at the Second Vatican Council.

That genuine "Church-related" organizations, such as the St. Francis Homes for Boys, that have never been financed by the national Church, make themselves known (by 1 May) to *The Anglican Digest* so that consideration may be given to listing them in the autumn issue with the hope that TAD readers will find it convenient and possible to make Christmas contributions to the same.

◆ To diocesan camp and conference center directors and planners: Writing to Mr. Andrew Katsanis, Executive Director, Episcopal Camp and Conference Center, Ivoryton, Connecticut 06442 (winter address, 209 Madison Avenue, New York, N. Y. 10016) for details of its successful and only-one-of-its-kind program of 12-day summer vacations for Churchfolk in the 55-plus age group at a moderate cost. The Center, which also has completely separate units for boys, girls, and teen-agers, is sponsored jointly by fifteen parishes in New York City, Westchester County, and Connecticut. The program and facilities for the plus-age group are designed to provide a relaxing holiday for mature folks on small retirement incomes.

◆ To anybody who wishes to communicate with the Bishop of Damaraland (author of "Ecstasy and Agony", TAD 71-A, page 13): Writing to the Rt. Rev'd Colin O'Brien Winter, Bishop's House, Box 57, Windhoek, South-West Africa. American checks, may, of course, be sent directly to him, but if an income tax deduction is desired, checks should be made payable and sent to "The Domestic and Foreign Missionary Society of the Episcopal Church", 815 Second

Avenue, New York City 10017; be sure to indicate that the money is to go to the Diocese of Damaraland. The Rt. Rev'd Robert H. Mize, former Bishop of Damaraland, now Vicar of Trinity Church (100 South Conway), Marshall, in the Diocese of West Missouri, is also forwarding contributions.



## MESS

TIME and time again we priests are asked to supply something in a human life that should have been built up over the years. "Talk to my daughter and try to get her to do so and so." "Talk to my boy and teach him some worthwhile values". Parents who have never said NO in their lives to their children and who have ignored their religious instruction for years, are desperately trying to avoid the consequences of their own folly.

Twentieth century society is drifting further and further away from any pretense of Christian moral behaviour — it condones behaviour that is directly opposed to the Christian life; it requires conformity to codes that make mockery of the laws of Christ. Time and time again we read of human wreckage that results from following the dictates of our secular cul-

ture, while the injured cry, "Why in the world did this happen to me?" Usually it happens because no Christian example was given, no discipline was required or sought, no attention was paid to what the Church asks of Her members.

Your co-operation in helping us with the Christian education of your youngsters will be greatly appreciated.—A parish bulletin



## PRINCIPLES

THE CHURCH must always set forth principles and criticize abuses, but as an organization it must neither seek to use the coercive power of the law to enforce what it cannot persuade by prophecy, nor tie itself to a program of political or social action, because:

(1) It must remain independent of the institutions to which it is called to speak in prophetic judgment.

(2) It must recognize the limitations of its own corporate competence.

(3) It must respect the rights of individual conscience in its own members.

(4) The kingdom to which it calls men is not ultimately a kingdom of this world.—The Bishop of Alabama in *The Episcopalian*



## CREAM OF THE SEASON

A RECENT cartoon in *Christianity Today* showed a clerk reading computer results to a priest: "It says that the typical Christian is a 27-year-old agnostic from Cincinnati." One smiles, but a bit uncomfortably; the truth is that we have been passing through a period of radical theology, and we are already reaping some unhappy fruits.

It is gratifying, however, to realize that the Church today, as in the past, is producing sound apologists (those who argue in defense of Christianity) and staunch defenders of the faith once delivered to the saints. One of them is the Bishop of Leicester, the Right Rev'd Ronald Ralph Williams, author of the spring 1971 EBC selection, *I Believe — and Why*. His concern is that the Church should keep on a straight course — the course nicely set by the renowned bishop, J. W. C. Wand, in his statement that "religion is our belief in God and our effort to live by that theology." In this book Bishop Williams sets forth and defends in plain words the beliefs long held by the Church, based, of course, on Holy Scripture. A

bishop in the English Church for almost two decades, formerly a chaplain and professor at Cambridge, and the author of many books (mostly on the New Testament), the Bishop of Leicester moves past the challenge of those whose purpose seems to be to confuse Christian thought, and deals with the practicalities of living daily as a Christian. He ignores neither the real problems of the times nor the let's-think-about-that questions raised by contemporary skeptics. All through the book he gives us that "blessed assurance", amply supported, that the Church, the Body of Christ in this world today, is what it has always been and will always be — the only ultimate hope for mankind.

Bishop Williams' case is not theoretical. Out of the abundance from his own lifetime of knowing God, he feeds those of us who are hungry for new insights into the faith. He tells us, for example that the Christian faith is not only holding the right views about God, it is also living in a certain relationship with Him; if we would know Him better, we must trust Him more fully and

# JOIN THE EBC AND GET THE BEST BOOKS

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, on the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, (d) the average cost of each selection is \$3.50, and (e) I may cancel my membership in the EBC at any time by giving due notice to the Club.

- ☐ I am enclosing \$14.00 in advance payment for four seasons, with the understanding that at the end of that period I may (1) repeat the advance payment, (2) continue my membership on a season-to-season basis, or (3) will tell the Club to cancel my membership.
- ☐ Bill me for each season's book when it is mailed.
- ☐ Begin my membership by sending me the 1971 spring selection, *I Believe — and Why*.

By paying for four seasons in advance, each book will cost me, as a member, only \$3.50 — anywhere in the world; otherwise the selection will be billed to me at the special EBC price (almost always less than the regular retail price), plus postage only.

If I should not wish to keep the spring selection, I may return it for credit (within ten days after its arrival) — as I may do with any EBC selection.

My Name

Address

City, State, & Zip

Parish

obey Him more completely, and in that respect be with Him. There is no other way, and there never can be.

He does not often share really personal experiences with his readers, but in one instance Bishop Williams states his case quite effectively: "I remember when my father was dying, he said to me, 'I think the end is near.' I found myself curiously tongue-tied and stumbled out something like this: 'Yes, I think it is, but we have had some grand times together; haven't we?' 'Wonderful,' he replied, 'and it's better further on.' I remember thinking, 'If there were not a future life, God would have to create one, to reward a faith like that.'"

The Bishop of Leicester has given us a rewarding study of the faith on which we are to think, pray, and act. He gives us the fundamentals of the Christian faith for withstanding any attacks of radical theologians. It is indeed a book for all seasons.—From "Embertidings", the leaflet that accompanies every selection of the Episcopal Book Club. [NOTE: *I Believe — and Why* was published in England and is available in Canada and the United States exclusively by membership in the Episcopal Book Club. An enrollment form will be found on this page.]

The Anglican Digest

CLIP, FILL OUT, AND MAIL

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## SUCCESS



NOW AND then a diocese fails to elect a man to be consecrated its bishop, or a man declines an election, and the diocese has to try again. Dorothy W. Spaulding's centennial book, *Saint Paul's Parish, Washington* (D.C.) gives an account of a diocese that tried four times before a successful election was reached and of one man's refusal, twice made, to accept.

When the Diocese of Washington sought to find a successor to Bishop Satterlee, who had died in February 1908, the lot, cast the next May, fell on the first Missionary Bishop of the Philippines, Charles Henry Brent, who turned down the election. In June the Diocese chose him again, but still he refused the election (later he became IV Bishop of Western New York). In October the Diocese elected the Rector of Trinity Church, Boston, Alexander Mann, but he likewise declined. Finally in November, at the fourth meeting of the Diocese in Convention, Alfred Harding was selected — and accepted.

The Rev'd Alfred Harding was born in Ireland in 1852, came to the United States in 1867, and had a short but suc-

cessful business career before going to Trinity College, Hartford, Connecticut, and thence to nearby Berkeley Divinity School; upon his graduation, he was ordained by the Bishop of Long Island to the diaconate and later to the priesthood. In a short while, he went to St. Paul's Parish, Baltimore, and then, in 1887, to St. Paul's Parish, Washington, D. C.

As Rector of St. Paul's, Dr. Harding endeared himself to his parishioners and won their enthusiastic support. The parish claimed 295 communicants his first year; within five years the total had jumped to 484; by 1900 the number reached 679, and in 1908 the parish reported 965 communicants. In his 22 years as Rector, he baptized 2127 infants — about one every fourth day. During his rectorship, the church was enlarged, the parish house built, a rectory bought, the parish debt paid off, and the church consecrated. He founded the first chapter of the Brotherhood of Saint Andrew in the see city. He was on the board of Columbia Hospital and Chaplain of the House of Mercy (a diocesan home for unwed mothers, many of whose residents



he presented for Confirmation each year); he was also Secretary of the Standing Committee, one of the first Canons of the new Cathedral Church of St. Peter and St. Paul, and a



close friend and adviser of Henry Yates Satterlee, I Bishop of Washington. (The Diocese was organized in 1895 and Bishop Satterlee was consecrated the following May.)

Under Alfred Harding, the full sacramental life of Saint Paul's Parish progressed, a daily Eucharist was inaugurated in 1893, he wore the appropriate vestments, the Blessed Sacrament was reserved in the chapel, and he taught the healthy and often necessary practice of Confession — all of which was really something for those days and made his election all the more remarkable.

The foundation stone of the Cathedral Church had been laid in 1907; under Bishop Harding, construction continued, and at the time of his death most of the foundations, the Bethlehem Chapel, and part of the Great Choir were com-

pleted. When the first portion of the church was ready for use, Bishop Harding found the first organist (he stayed on the job until his death in 1936) and the first verger (who also had the job until his death, in 1959).

Bishop Harding died 30 April 1923; on the day of his funeral there were five celebrations of the Eucharist in the Cathedral Church, all of course before noon; the Burial Office was said in the afternoon in Bethlehem Chapel, and President Harding was in attendance.

Visitors to the Cathedral Church will find the Bishop's tomb in the Chapel of the Resurrection, which was dedicated 1 November 1928 as a memorial to him.—Submitted



## BY WILL AND DEED

★ A bequest of \$5,000 was made by the late Florence Allison to St. Paul's Church, Wallingford, in the Diocese of Connecticut; it has been placed in the parish's endowment fund, the income from which is used to support seminary students.

★ The Diocese of Virginia has received \$5,000 for its Revolv-

ing Fund and \$5,000 for the Bishop's Fund for Students from the estate of the late Richard Fairfax Harrison, of Hamilton Parish, Warrenton, in that Diocese.

★ Mr. and Mrs. Balie P. Waggener, active Churchmen throughout their married life, have deeded their residence to Trinity Parish, Atchison, in the Diocese of Kansas, for future use as a rectory; they have retained a lifetime estate in the property and will continue to reside in the four-bedroom brick house which is located on a quarter-block in the town's central residential district.

★ Mr. and Mrs. Robert M. Waters, long-time members of Saint Luke's Parish, Billings, in the Diocese of Montana, have given their parish \$200,000 for the construction and furnishing of a new church building.

★ St. Paul's Church, Savanna (Diocese of Chicago), Illinois, has received from the estate of the late Hershy Bowen, a faithful parishioner for many years, \$6,500 to help put up a new parish hall.

★ "For all that the Church meant to me and my family during our happy days as residents of your community", Preston H. Kelsey, former vestryman of St. Matthew's Parish, San Mateo, in the Diocese of California, who now lives

elsewhere, has given to his former parish a tract of land valued at \$47,500, with the suggestion that the proceeds from sale of the lot be added to the parish's endowment fund.

★ Edward H. Little, a Presbyterian, has given \$150,000 to Grace-St. Luke's Church, Memphis, in the Diocese of Tennessee, in memory of his wife, Suzanne Trezevant Little, who was a communicant of the parish, for the renovation of the parish house, which is named in memory of Mrs. Little's parents and towards the building of which Mr. and Mrs. Little previously gave generously (they also helped the parish to erect a day school, provided air conditioning for it, and supported many other parish projects).

★ Grants totalling more than \$1.6-million were awarded by the Ford Foundation to eleven Church-related colleges and universities, seven of them predominantly black schools; among them was St. Augustine's College in Raleigh, North Carolina, which received \$117,500 to improve its financial operations.

★ Grace Church, Norwalk, in the Diocese of Connecticut, has received or will receive by bequest from the late (1) Miss Christine Thompson (a 98-year-old retired school teacher),

\$14,000; (2) Mrs. Walter Munro (an 85-year-old widow of a physician), \$158,000; and (3) William F. Olson, his estate of approximately \$250,000 (not until 1977).

★ Pauline P. Meyer, a widow, left a tenth (approximately \$5,000) of her estate to her former and later parishes, St. Barnabas, Portland, and Saint James, Tigard, respectively, and to William Temple House, Portland, all in the Diocese of Oregon. (Last year, more than 3,500 people sought out William Temple House for free, prompt, and professional counseling.)

★ St. Luke's-Hospital, Kansas City, in the Diocese of West Missouri, will receive approximately \$300,000 — about half the estate of the late Harold W. Falls, who became interested in the Hospital while a patient there.

★ Marion Martin Hollowell, late of Fort Myers, Florida, who was graduated from Kemper Hall, Kenosha, Wisconsin, in 1907 (the school was started in 1870 by the Sisters of Saint Mary), left her alma mater a fourth (approximately \$181,000) of her estate. The same school (boarding and day, for girls) will receive approximately \$93,000 as one of the residuary legatees of a trust fund set up by a 1908 graduate,

Eleanor Schoenberger Walker. The two bequests, plus two others mentioned earlier in TAD, bring the total to \$368,000 for the fiscal year 1970.

★ Beverly W. Wrenn, an 1891 graduate of the University of the South, Sewanee, Tennessee, who regularly gave \$3.00 a year to his alma mater, and who died in 1941 leaving his wife as life tenant to his modest estate, then valued at \$40,000, eventually enriched the University with \$75,000.

★ Nancy Selden VanderHoof, who died last November at the age of 83, left \$20,000 to her home parish, Saint Stephen's Church, Richmond, in the Diocese of Virginia (her late husband was one of the founders of the parish).

★ St. Paul's Parish, Syracuse, see city of the Diocese of Central New York, will receive approximately \$500,000 from the estate of the late Neal Brewster.

★ Miss Isabel Baker, the only Negro member of her parish, and that for over 50 years, left to Grace Church, Elkridge, in the Diocese of Maryland, one-third (approximately \$6,000) of her estate.

★ Virginia Episcopal School (boys), Lynchburg, in the Diocese of Southwestern Virginia, will receive \$25,000 from the estate of the late Marian McFadden.



★ Marian Schoeffel Braitmayer, whose late husband was employed by International Business Machines for fifty years, left a bequest of \$50,000 in her will to St. Gabriel's Parish, Marion, in the Diocese of Massachusetts, which she had attended though not a member.

★ Mrs. Charles Ebner, at her death a communicant of Grace Church, Utica, in the Diocese of Central New York, left a bequest of \$2,000 to that parish, and \$10,000 to her home parish, Emmanuel Church, Little Falls (Diocese of Albany), New York; in addition, each parish received half of the residue of Mrs. Ebner's estate, slightly over \$34,000 each.

★ By Will and Last Testament, the bulk of Mrs. Alfred I. du Pont's estate (perhaps \$100-million) (see Burials), goes to the Jessie Ball du Pont Religious, Charitable, and Educational Fund (the Rector of Christ Church Parish, Ponte Vedra Beach, in the Diocese of Florida, is a trustee; it was his father, the late Frank Alexander Juhan, who, as Bishop of Florida and Chancellor of the University of the South, first interested Mrs. du Pont in the work at Sewanee); but there were some specific bequests: \$250,000 to Grace Church, Jacksonville (the See City), for a nave and sacristy,

and \$20,000 to St. Margaret's School (girls), Tappahannock, in the Diocese of Virginia. Since 1944, Mrs. du Pont gave gifts to the University of the South, ranging from \$100,000 to \$540,000, that totaled more than \$7-million.

★ R. Hunter Barksdale, of Richmond, left \$7,000 to Saint James' Parish, Richmond, in the Diocese of Virginia, and lesser sums to Grace and Holy Trinity Parish, also in Richmond, and the Virginia Theological Seminary.

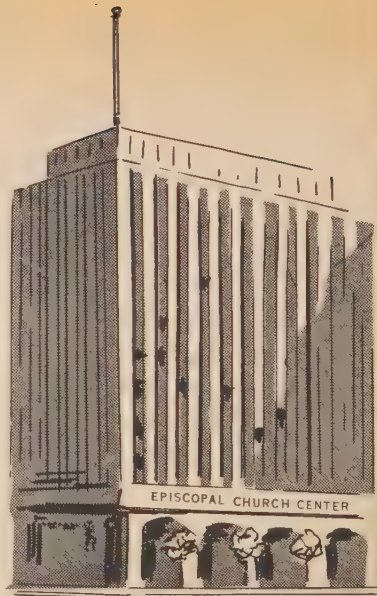
★ Miss Willie R. Plummer, of Petersburg, in the Diocese of Southern Virginia, left \$80,000 to the Diocese, of which \$50,000 is stipulated to be used for missionary work within the Diocese, and \$30,000 for foreign missionary work.

★ When two officials of the University of the South, Sewanee, Tennessee, were in Austin, Texas, in 1955, Robert Maxey, an 1896 graduate of the University, said, "I already have Sewanee in my will but I will add something extra in honor of this visit." Mr. Maxey died in 1958 and, after providing gifts for a number of individuals, left a residual trust to be divided between the University of Texas and the University of the South; the "something extra" for Sewanee was \$30,000.

VISIT the Episcopal Church Center in New York City, and you will get a glimpse of what happens to a Church that has been hit by the combined impact of recession and internal controversies. In the gleaming ten-story building that was put up only eight years ago [and still is not paid for], a staff of more than 325 administered national programs and policies of one of America's most influential Churches; today, that number has shrunk to little more than 100 persons.

The situation reflects a financial downdraft that is beginning to stir concern in the ranks of Churchmen across America. Some of the nation's largest religious bodies are finding themselves hard pressed for money as membership and donations decline; a few are dipping into reserves, others are cutting budgets.

Many authorities say that the reverses of the last year or two point up fundamental troubles in the relationships between national leadership and local congregations. Several religious bodies, involved in controversy over social issues, have been rocked in recent years by secessions and angry exchanges at national meetings — with “conservative” laymen often arrayed against “liberal” Church leaders. On a local level, there



## DOWNDRAFT

has been dissension between congregational factions over such issues as civil rights and the war in Vietnam. Liberal clergymen have discovered that they were at odds with the majority of their congregations — and have sometimes been fired.

The Roman Catholic periodical *Overview* recently said: “Most people are convinced that they are being pushed further and further out on a limb of financial insecurity and are in no mood to respond generously to appeals for funds.” Citing parishes “where liberal priests antagonize es-

sentially conservative congregations with sermons on an involvement with fair-housing efforts, aid to the inner city, and school integration," the periodical concluded, "The concept that a dollar given to the Church collection was a dollar given to God is rapidly losing ground with an increasing number of discontented people who are convinced that their scarce extra dollars should not be used to foment more 'social' causes which seem only to threaten them further."

The impact of the widespread withdrawal of financial support by Churchmen everywhere is starkly visible at the Episcopal Church Center. When one gets off the elevator on the once-busy tenth floor [it housed the Department of Communications], one is greeted by a large sign with an arrow pointing to the "Clergy Deployment Office". There, priests whose services have been terminated in recent weeks can get advice and references for job hunting. Already some have returned to pastoral work that they had supposedly left behind them; others are working, or hope to work, as writers, teachers, Church-planning consultants, or social workers. Three floors are being made available to non-profit enterprises; on the remaining floors, activity is

muted; a broadcasting studio that once taped weekly programs heard on 410 stations is darkened; unopened mail is stacked high on row upon row of unoccupied desks that lurk in semi-darkness. Remaining employees, in twos and threes, work in a silence broken only by the occasional ring of a telephone or the scrape of a chair.

What brought a powerful Church of 3.3 million members to such a state? Said the Right Rev'd Roger W. Blanchard of Cincinnati, Executive Vice President of the Church's Executive Council, who is trying to shepherd the Center through its crisis, "Recession is only part of the story. Church pledges and contributions are the easiest place to start cutting down personal expenditures, and many people have done so as their own financial problems increased. There has been some feeling also that the hierarchy [that includes the Presiding Bishop, the General Convention and the Executive Council] had been running roughshod over the membership, that national programs were taking over the whole show. What we are doing now is reaffirming that part of the Gospel which insists on self-determination for all men, and social action is a part of it. What applies to social action applies also to matters



within the Church, and that means decentralization — doing more planning with dioceses rather than directing programs for them. Some dioceses won't carry out the programs we had in mind — but those dioceses wouldn't do it anyway. Having

so decided, we asked, 'how many people do we need here? What we are doing is reducing staff not just to meet deficits but also to help realign responsibilities within the Church.'"  
—Taddled from *U. S. News & World Report*



*"We've come to you with this problem, Father Denton, since you're our spiritual leader."*

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## ACCORDING TO—

● An editorial in *The National Observer*: In case you hadn't noticed, in this space we attempt to build our foundations by using the worn but enduring blocks of the Judeo-Christian ethic. We therefore hold a decisive respect for the Ten Commandments and the Sermon on the Mount, and when we come upon a new and even more concise version of those guides we feel impelled to pass it along for your consideration. An article in a recent issue of the *Baltimore [Roman] Catholic Review* included a remarkable little story. During a family discussion of what is required to make a good human being, a five-year-old boy is reported to have volunteered, "Like God. Like people. Like yourself." We feel the way you do about precocious children, but in this instance we must admit we have rarely come across so pithy a statement of moral philosophy: Like God. Like people. Like yourself.

● A Churchwoman: Children are so much more "hep" today than when I was young. Incidentally, blame parents for shoving them into adulthood

before they have had a real childhood. Youth is a privilege, not something to which the human animal is inherently entitled. It is the time when we build ideas which will affect the rest of our lives.

● An Easterner: Sometimes it seems that the bishops and priests of this diocese and even of the entire Episcopal Church have become possessed by evil spirits. Then comes the *Anglican Digest* and shows that there are some Episcopal priests and bishops somewhere who are still sane and sober servants of the Lord. Perhaps they are the saving remnant — so thank you for telling us of their doings.

● A former Church Army officer: Never on any occasion when I have had a conference with a bishop has he begun with a prayer for guidance. I wonder what the result would be if each bishop were to offer such a prayer with each person he talked to? It just might be worth a try to see what happens.

● *Christianity Today*: Annual income for the Church of England rose from \$72 million in 1956 to \$140 million in 1968,

according to recent figures, but membership decreased by more than 250,000 to a present 2.6 million.

● A new subscriber: I am enclosing a dollar toward a subscription to TAD. Yesterday at coffee after the Sunday service, a fellow parishioner (a woman of strong predilections) said that yours was the only Episcopal magazine she would have in her house, but she reads it from cover to cover and gives subscriptions of it to her friends.

● The Register of Grace Church, Manhattan: One of Abraham Lincoln's grandchildren was confirmed in that parish on 24 June 1920 by the Suffragan Bishop of New York: Mary Lincoln Isham, oldest child of Robert Todd Lincoln, the only one of the four sons of the President who survived into manhood, married, and had a family.

● A Churchman in Nigeria: One of the marvelous things about a worldwide Communion is that every Sunday I know that I am hearing the same Collect, the same Epistle, and the same Gospel that you are, and following, with minor variations, the same service, albeit several hours earlier or later. The importance of liturgy, in reminding us of the oneness of God's Church, cannot be overestimated.

● A concerned layman: I am one of those who are sated with activism (my classes and my children supply enough activity for me). I feel that it is incumbent on the Church to furnish the still, small voice of contemplation. So far, I find myself in a minority, but I see no reason why that status should deter me. I wish that I could find somewhere nearby a congregation with a traditional liturgy and an apolitical pulpit, but I suppose part of the test of faith is continuing without those aids.

● A TAD reader: There are towns in eastern Tennessee that are closer to 32 see cities than to their own one — Memphis. (Get out a map and see for yourself.) Kalamazoo, Michigan, and Trenton, New Jersey, seem to be as close as Memphis. The only other diocese with comparable distances is New Mexico and Southwest Texas.

● A parish priest: If we need a new Communion Service and new forms for other rites and ceremonies, we would do better to turn the job of experimenting and designing over to a commission, as we have done in the past, have the commission publish its recommendations, let them be studied by the Church for an adequate period of time, and then vote them in for everybody's use, or vote



them down and not use them at all. To authorize and encourage everybody to experiment can only create chaos and result in as many opinions as there are people. As for myself, I am sick of playing parlor games at worship. If we need a change (and I am willing to acknowledge that we do) let's make it legal and official and universal, and be done with it, but please, let's not have any more congregational studies or trials or experiments. Self-determination just isn't the way to resolve anything, either in the Church or out of it.

● A laywoman: I found out a lot this week, in searching for a place for my sister, and one thing I learned is that something should be done about nursing and "residential" homes. I didn't find one cheaper than \$500 a month for just room and board. The places that take only six people and are licensed for that number can apparently

do whatever they want and charge anything they want. At one place the charge was \$500 a month and there were four women in one room and two in another. I figure it clears at least \$1,500 a month. One place was clean enough but there were six or seven dogs running around and barking their heads off.

● A laywoman in the VIII Province: I'm still very lost without my good friend, who died about two or three weeks ago. She and I used to call each other every night (we lived alone) and would check on each other. I introduced her to TAD and we'd always discuss it. Shortly before she died we talked about that good article on the practice of dying, and were both going to try it (I don't know if she did, but I have not yet really done so). She was not buried from the Church, but a mortuary parlor, with the service conducted by

## PAUSE

*Pause ere thou enter, traveller, and bethink thee, how holy yet how homelike is this place.*

*Time that thou spendest here will link thee with men unknown who once were of thy race.*

*This is thy Father's house, to Him address thee, whom here His children worship face to face.*

*He, at thy coming in, with peace will bless thee, thy going out make joyful with His grace.*

—A prayer often seen on the porch of English country churches

her priest. Dear God, I hope that my body will be buried from the church and with a celebration of the Eucharist.

● A Biblical scholar: This morning in my devotional reading I was meditating on Ephesians 1: 11 in the Greek text, and I began to look up the various versions to see how they rendered it. None of the modern translations, I thought, brought out the real sense of the Greek; but the Authorized Version, which was the last I looked at, seemed to me to render the Greek exactly. That was another confirmation of what I have always thought, namely, that the Authorized Version in its time was a literal version, and as such has great value today if only we could understand the English.

● A parish priest: Our little mission was founded in the early fifties and from that time has been the object of every fad and experiment to sweep the Church in our part of the country, a situation which left the congregation weak spiritually and the mission's existence tenuous, to say the least. In the last few months, however, we have, by God's grace, experienced a remarkable revival. Our active communicant list has grown by 25 %, our Church School and Sunday Eucharist attendance by 50 %, and, in this supposed age

of economic crisis, our pledged offering by 300 %. My only "method" has been to employ the old "outdated" and "tired" trilogy of God's pastoral theology: visiting, preaching the Gospel, and praying, especially at the altar almost daily.

● A layman: Last month, while doing my annual active duty (Army Reserves), I came upon what I feel is probably truly one of the great parishes in the American Church, St. Mary's, Denver. With about 385 communicants, they have 16 celebrations a week and nearly everybody turns up on Sundays. In addition, they have three intercessory prayer groups every week. I went to a weekday Eucharist, and 40 people showed up! Sunday morning at 9:00 (one of four celebrations that day), nearly 200 people were present.

● J. W. C. Wand (English theologian): Heresy is bad theology. It is not necessarily bad religion, but like all wrong thinking it can lead to bad religion. Religion and theology are not necessarily identical. Religion is our belief in God and our effort to live by that belief. Theology is the effort to give a rational explanation of that belief. It is thinking about religion. Heresy is a mistake in that thinking.—From *The Four Great Heresies*

● A parish priest in Texas: Recently the police caught a burglar redhanded in our church building, and then spent two hours searching for a possible accomplice (none was found). Just as the action began, a high-school age group returned to the church from a hockey game. The police courteously asked the young people to stand back in case shooting started; one policeman then explained to them in detail what they were doing, and why. The excited youths sat at a respectful distance and watched. One girl said, "I'll never call a policeman 'pig' again." A boy next to her said he never had, for he knew how necessary they were. I was glad, of course, that the police arrived promptly and caught the intruder, but I believe the incident accomplished something more important: our young people now have a new respect for law enforcement officers.

● A recently ordained priest and former Protestant minister: I am fully alive now. Standing before God's altar and praying the glorious words of the Book of Common Prayer in the Eucharistic offering of myself and my people to the Father simply overcomes me. I shall be forever grateful that you wrote me once, "Has anyone ever asked you to be a priest?"

● The editor of *The Living Church*: Here stand I on the burning deck whence all but I have fled, only regretting that I have but one life to give for my language. The cause is lost and I am proud to go down with it. The word should be "ecumenicism", not "ecumenism", no matter what the dictionaries say. (The Oxford Universal Dictionary, bless it, does not recognize "ecumenism".) "Ecumenism" is misbegotten, with no better right to exist than "catholicism". "Ecumenicism" is a movement characterized by the ecumenic spirit, so the word should be formed from the adjective; cf. Catholicism, Atticism, Gallicism, Stoicism, Gnosticism.

● *The Living Church*: A Johns Hopkins University medical researcher claims that for men who attend church infrequently, fatal heart disease is almost twice as high as for those who attend once a week or more.

● The Bishop of California (in a letter to his priests): It is my hope that our diocese will devote its time and talents to the renewal of faith in our ecclesiastical family. I should like to suggest that renewal might begin with each one of us, individually — and so I write, not of you but of myself. First of all, I desire at least a glimpse of the glory of God. Is that a re-



treat into pietism? It need not be: to desire a vision of God is not to retreat from those arenas in which man plays a role; rather, looking honestly into your face is to see that face of the Messiah. To let you all know where I am, however, I want so honestly, so lovingly, this one thing: that everyone of you be granted a vision of God. Since God, we believe, holds all existence in His hand, the human knowledge of that existence (which includes man, of course) cannot be realized without a vision of the Transcendent. If I wish to "know" you, and I do, it must be *in God*. Therefore, pray for me. There is where "renewal" begins. It does not begin with "programs", even successful parish canvasses. Touching that subject, I think I am free enough to say that if financial support of the episcopate disappears, I still feel called to be a bishop in the Church of God, and more particularly, the Bishop of California. From what I know of you, dear brothers, you also would desire to remain priests of the Church, and more particularly priests in California, in communion with your Bishop — even though none of us has anything to share, save God, who is everything. Please do not interpret this as my giving up on the institution —

salaries, pension, life insurance, and the like. I am saying this only: Christ and His Church are the most important things in life — that is all: in them are encompassed our families, our friends, the whole human race — and the island earth which God has given us. When push comes to shove, as they say, our fundamental needs are minimal but very human, very earthy, very holy: The people, a minister of God, a Bible, a loaf of bread, a cup of wine, a longing for the power of God which is love and justice, joined.

● A White House sermon: The shocking moral collapse has followed the abandonment of be-



lief in the divine supernatural order. The price has been the current moral wreckage in our society, broken homes, widespread addiction to drugs and alcohol, a complete breakdown of authority, a tidal wave of pornographic garbage, and irrational violence that issues from the anarchic ranks of our alienated youth, hell-bent on destruction, but with no decent alternatives to replace what they so wantonly destroy.

● A parish priest, at the end of his first year in a parish: The past year has been one of both joy and sadness in the parish. In giving the diocese a bishop, you lost a priest who shared both your joys and your sadness for sixteen years. No one can replace him; I have only succeeded him.

● *The Saturday Review*: Heroin kills more young people in New York than anything else, the perils of the automobile, homicides, suicides, and cancer included. The very week last May that all America, and much of the Western world, mourned the shooting of four students at Kent State, seventeen youngsters, without much celebrity, died in New York from overdoses of heroin. In Philadelphia, so far this year, five times as many young people have died narcotic-related deaths as the City has lost in Vietnam. Deaths due to narcotics have risen fivefold in New York, from 200 in 1960 to more than 1,000 in 1969. The rate of teen-age deaths, which in past years had amounted to ten per cent of all those in the City, rose alarmingly to 25 per cent. For the first time there were deaths of children under fifteen. In the past most of the narcotics users had a history of anti-social behavior, and drug use was another way of "acting

out". Last year healthy youngsters, driven not by their own problems but by peer pressure, became both users and mortality statistics. The New York Board of Education estimated that there are 22,000 heroin users in New York City's secondary schools. They are a formidable segment of the 150,000 Americans addicted to heroin.

● *The Church Times* (London): More than half a century after the establishment of a militantly anti-religious Communist regime committed to the ideal of "scientific atheism", the Christian religion not only survives in the Soviet Union but even shows signs of vigor here and there — notably among young people.

● An Indiana Churchwoman: With the growth of our town and new people coming in, the Church picked up new members, most of whom came from other religious bodies and were not versed in Church history, nor instructed as of yore. Young priests with the same type background came fresh from our modern-cult seminaries. Four-letter words are a large part of their vocabulary. Cocktail parties, racial involvement, COCU and ecumenical meetings take about six weeks away during the year — in addition to a month's vacation; then there's car expense, rectory accommo-

dations, and the like. For most of them it is just a very good paying job (may I be forgiven if I am misjudging any who are really trying to save our souls in these difficult times.) They seem to feel that we older ones are far from having any chance of getting through the pearly gates — but that is old thinking. May the good Lord remember that we don't belong to the mods.

● Pope Paul VI: There will be no seeking to lessen the legitimate prestige and the worthy patrimony of piety and usage proper to the Anglican Church when the Roman Catholic Church — this humble “servant of the servants of God” — is able to embrace her ever beloved sister in the one authentic communion of the family of Christ, a communion of origin and faith, a communion of priesthood and of rule, a communion of saints in the freedom and love of the spirit of Jesus.

● The Dean of a Cathedral Church: The 8 December 1970 meeting of the Executive Council was my 16th session, and the first one that I left without either dejection or anger.

● An English teacher and a convert to the Church: I find rewriting all the beautiful contents of the Prayer Book in the class with putting Shakespeare into “jive” to make it “rele-

vant”. What's the matter with having people learn what the Prayer Book means, instead of writing it over for intellectually lazy people?

● *The Living Church*: With some 200 persons still on the waiting list at the time, Trinity Towers, Melbourne, in the Diocese of Central Florida, was opened for occupancy with its 104 one-bedroom and 52 efficiency apartments all rented; Trinity Towers West is now under construction with the completion date set for September; both buildings have been sponsored by the local parish.

● Many TAD readers: The term “made from scratch” is another example of the amazing flexibility (and to non-English-speaking peoples, the amazing frustration) of the English language. It was originally “start from scratch” — a line drawn on the ground from which contestants started in a race or fight; eventually it indicated “from nothing, without resources.” The question was put to TAD readers because in a coffee break at Hillspeak, one of the workers remarked that the cookies had been “made from scratch”, and another worker wondered how that could be possible — to make cookies from scratch. A few readers wrote that “made from



scratch" originated probably in the frontier days of our country when the cook, searching her cupboard for a few ingredients to be made into something to eat — something put together by a little work, narrow choice, and no preparation — observed her barnyard fowls scratching around for their food.

● A parish priest's letter in *The Living Church*: Recent articles and correspondence about part-time priests neglect to point out one of the most critical aspects of the situation: many priests have left the full-time



priesthood not because they wanted to but because there were no positions for them or no money to pay them. Since the Church seems to have become a mere dispenser of the things that are Caesar's, it is natural that there should be less money for clergy support and less need for priests, but the people of God ought to keep one thing in mind: social workers and administrators are much more expensive than parish priests.

● A Churchwoman in the Eighth Province: I do not understand the new generation. When I wore a uniform, it

stood for a principle and ideals that came before everything. In other words, as individuals we were, of course, willingly subject to what the uniform represented, not what our personal inclinations dictated. Today there seems to be no loyalty to the uniform, no loyalty to principles.

● A college professor: The other day I was talking with a colleague whose father was a Presbyterian minister and who is himself a religious person. He said that he finds it difficult to go to church because he is so frustrated by having to sit through inferior sermons on third-rate sociology preached by men who do not really know anything about the subject. The four major Protestant churches in this city are in a state of unhappiness over what they are getting from their ministers — and, as might be expected, we are having problems in our own beloved church. The central offices of the major religious bodies in this country are putting out figures showing the church attendance and financial support are declining because, it is said, people are turning away from religion, and that there is some kind of "trend". It seems to me, however, and to others whom I know, that the real reason is that members of the clergy are

not satisfying the religious needs of the people, but instead are chasing after a lot of clap-trap which they do not really understand but which sounds "modern" and "relevant", and so they are trying to fit the Church to "today's needs". They are at fault because they themselves do not understand the doctrine that they are supposed to be teaching: as an "educator" I must conclude that they have been badly taught. (If General Motors ran its affairs in a like fashion, it would be out of business in a short time.) Pursuing false images is exactly what the Old

Testament prophets warned about. When has one heard a series of sermons on Isaiah or Hosea? I have not heard of any around here. St. John Chrysostom used to pack them in with sermons on books of the Bible, and St. Gregory of Nyssa could preach fascinating sermons on The Song of Songs which I, at least, still read and I am sure that others do so too. We hear a lot of talk about "renewal" of the Church, but the people who toss out the phrase do not know what renewal is really needed. Forgive me if I seem caustic. I am, after all, a school-master.



## LOYALTIES

LET us remember that patriotism is not enough, because, as Christians, we have a higher loyalty; on the other hand, however, patriotism cannot be dismissed. As patriots we must learn that we have a higher and nobler citizenship and our national loyalties will take their rightful place, but it is there that our Christian faith with its unique doctrine of man can point to a higher allegiance. Many a Christian today has been charged with a lack of patriotism because he has dared

to question a selfish or unjust policy advocated by his country. All over the world those who know their true and higher loyalty to God are being called upon to stand by that higher loyalty whatever the conflicts in their country. Paradoxically, those who are loyal to their heavenly citizenship when it is in conflict with patriotism, are the true patriots.—The Bishop of Stabroek (Suffragan of Guyana, Province of the West Indies, which country became a republic in February 1970)



# PRAYERS



**M**INDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next three months, are all commended to the prayers of the faithful. (Remove this page and keep in Prayer Book.)

## APRIL

- 4 *William Evan Sanders* (1962), Bishop Coadjutor of Tennessee  
*Ned Cole, Jr.* (1964), VII Bishop of Central New York
- 16 *George Leslie Cadigan* (1959), VII Bishop of Missouri
- 19 *Edward Randolph Welles* (1950), IV Bishop of West Missouri  
*Cedric Earl Mills* (1963), Bishop of the Virgin Islands
- 20 *Gordon V. Smith* (1950), IV Bishop of Iowa
- 21 *Francis Eric Irving Bloy* (1948), III Bishop of Los Angeles
- 25 *David Benson Reed* (1964), Bishop of Colombia  
*William Moultrie Moore, Jr.* (1967), Suffragan of North Carolina
- 29 *John Pares Craine* (1957), VII Bishop of Indianapolis  
*Ivor Ira Curtis* (1960), V Bishop of Olympia

## MAY

- 1 *Richard Simpson Watson* (1951), Bishop of Utah  
*William Forman Creighton* (1959), V Bishop of Washington  
*David Ritchie Thornberry* (1960), Bishop of Wyoming
- 2 *Russell Theodore Rauscher* (1961), VI Bishop of Nebraska  
*John Raymond Wyatt* (1967), II Bishop of Spokane
- 3 *Albert Ervine Swift* (1951), Assistant to the Bishop of Southeast Florida
- 8 *Reginald Heber Gooden* (1945), Bishop of Panama and the Canal Zone
- 12 *Addison Hosea* (1970), IV Bishop of Lexington
- 13 *William Henry Marmion* (1954), III Bishop of Southwestern Virginia  
*Thomas Augustus Fraser, Jr.* (1960), VIII Bishop of North Carolina
- 15 *Robert Rae Spears, Jr.* (1967), V Bishop of Rochester
- 18 *William Jones Gordon, Jr.* (1948), Bishop of Alaska  
*Wilburn Camrock Campbell* (1950), IV Bishop of West Virginia
- 20 *Frederick Warren Putnam, Jr.* (1963), Suffragan of Oklahoma
- 22 *Edward Clark Turner* (1956), VI Bishop of Kansas
- 24 *Harry Lee Doll* (1955), X Bishop of Maryland

(Continued on following page)



JUNE

- 9 *Leland* William Frederick Stark (1953), VI Bishop of Newark  
11 *Richard* Stanley Merrill Emrich (1946), VII Bishop of Michigan  
14 *Clarence* Rupert Haden (1957), III Bishop of Northern California  
22 *Archibald Donald* Davies (1970), IV Bishop of Dallas  
24 *George* Mosley Murray (1953), I Bishop of Central Gulf Coast  
26 *William* Crittenden (1952), V Bishop of Erie  
29 *Randolph* Royall Claiborne (1949), V Bishop of Atlanta  
    *John Joseph* Meakin Harte (1954), II Bishop of Arizona  
    *Walter* Conrad Klein (1963), IV Bishop of Northern Indiana  
    *Milton* LeGrand Wood, Jr. (1967), Suffragan of Atlanta

**O** MOST merciful Father, we beseech thee to bless thy *servant*, N., and to send thy grace upon *him*, that *he* may faithfully and diligently execute the Office whereunto *he* was called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name: through Jesus Christ our Lord. *Amen.*



B.C. - A.D.

**T**HE CALENDAR points to an intriguing story — how men came to measure time and to adopt our present system of keeping track of it. Some 5,000 years ago the Egyptians observed that  $365\frac{1}{4}$  days made a complete set of four seasons — spring, summer, autumn, and winter, and in due time, Thoth, a physician, developed an amazingly accurate calendar based on that observation.

When Julius Caesar became the Roman ruler 3,000 years later, he decided that Rome should adopt the calendar which he had encountered during his military campaign in Egypt.

The Emperor enlisted the help of Sosigenes, an eminent Egyptian astronomer, and in 46 B.C. the Julian calendar, which is the general basis of our present reckoning, was authorized. Each year had 365 days, and every fourth year an extra day. (Actually, however, a year is not composed of 365.25 days but of 365.2433 days, and is 11 minutes and 14 seconds short of  $365\frac{1}{4}$  days.)

By 1582 the calendar was off by eleven days, and in that year Pope Gregory III decreed that 4 October should be followed by 15 October. (To guard against a similar occur-

rence, it was decided that three leap-year days must be dropped every fourth century: thus the years 1700, 1800, and 1900 were not considered leap years, but 2000 will be one.)

Britain and the colonies did not adopt the change until 1752 when 2 September was followed by 14 September. (George Washington's family records indicate he was born on 11 February, 1732, but by the calendar change it became 22 February.)

The present calendar is out of joint by 26 seconds per year, therefore our descendants, in the year 4905, will have an extra day on their hands.

Two major attempts have been made in the western world to change the calendar. During its Revolution days, France adopted twelve months of 30 days, weeks of ten days, and

five or six holidays in September to make up the difference; the plan lasted only thirteen years. In an attempt to destroy the influence of the Church, the U.S.S.R. tried a similar scheme in 1929; each of the twelve months was composed of six weeks of five days, and five holidays were added to the year; the scheme lasted only eleven years.

The calendar which we know is largely adopted for international purposes, but Arabs, Jews, and others retain their own calendars for religious purposes. Christians reckon time from the birth of Jesus as calculated in the sixth century by Dionysius Exiguus. Years before that time are marked B.C. (Before Christ), the years after, A.D. (*Anno Domini* — in the year of our Lord).—Taddled from "Have a Good Day".

The Greeks were probably more superstitious than concerned about convenience when they assigned a plant god or goddess to govern each day. The Saxons of northern Europe replaced the names of some of them with their own, and thus we have our present names.

<i>Greek</i>	<i>Saxon</i>	<i>Today</i>
Sun	Sun's Day	Sunday
Moon	Moon's Day	Monday
Mars	Tiw's Day	Tuesday
Mercury	Woden's Day	Wednesday
Jupiter	Thor's Day	Thursday
Venus	Freya's Day	Friday
Saturn	Saturne's Day	Saturday

# DEPARTMENTS

## HEART GLAD

■ Seventeen-year-old St. David's Parish, Topeka, in the Diocese of Kansas, has its ninth postulant in a seminary studying for the priesthood.—*The Kansas Churchman*

■ I am sending a list of our latest confirmands; please see that they get TAD. Previous recipients have been pleased.—A parish priest

## EXACTLY

■ Each Trinity Sunday [6 June, this year], when I hear a perspiring priest try to explain the Trinity, I am persuaded that it might be best to call the Trinity a mystery that we accept on faith alone — and leave it at that. Don't tell me about the shamrocks either.—U. S. [Roman] Catholic

## BACK TALK

■ As a minimum, you can always count on at least one celebration of the Eucharist every day during the summer. Please, please don't tell the clergy, "I can't come to church on Sundays," for they will fire right back at you. "Then come on a weekday!"—A parish bulletin

## SELF-DENIAL

■ The Lenten self-denial folders for this year have been mailed. We hope that all our people will use them and know that a dame a day during Lent is a pretty painless way of doing something nice and effective for the benefit of our beloved Church.—A parish bulletin

## CORRECTION CORNER

■ It is the Diocese of Los Angeles (not California) that is trying (much against the will of some folk) to lease the downtown property on which St. Paul's Cathedral Church stands. One TAD reader reports that the proposed \$100-million skyscraper will house only a church, not a cathedral church. ■ Samuel Pepys died in 1703; Samuel Johnson was born in 1709; the two men never went to church together. Pepys attended the Church of St. Clement Danes at least once and was disappointed; Johnson went regularly.

■ The author of *The Oxford Conspirators* (TAD, Spring 1971, "We Recommend") is the Rev. Marvin R. O'Connell,



Roman priest and Associate Professor of History at Saint Thomas' College, St. Paul, Minnesota; our item inadvertently implied that he was a layman. As we said in the previous issue, the book is an excellent account of the Oxford Movement in England from 1835 to 1845.

#### WATCH OUT

■ Some seminarians have recommended "that if a man graduates from an accredited seminary, he should not be required to be re-examined at the diocesan or national level."

#### PREDICTION

■ Marginal comment (by an 84-year-old Churchwoman) on a newspaper clipping that told about the Church's rejection of a General Convention proposal to ordain women: "If and when . . . there will be more hysterical and undisciplined priests than now."

#### HEART SAD

■ At the Holy Eucharist, celebrated on Saturday morning in connection with the annual convention of the Diocese of Michigan, a group of homosexualists spat out the Communion wine, hugged and kissed in the pews and aisles of St. Paul's Cathedral Church (see city: Detroit), and the

next afternoon, when not allowed to address the convention, one of them shouted from the stage that nobody else would speak until one of their group was allowed to address the meeting. The Bishop quickly adjourned the convention. As the 600 delegates filed out, one of the group shouted, "All we want is a little bit of discussion, and away you go, bang! bang! bang!"—A newspaper clipping

■ Our church got down to eleven families and we had to close it up. Building all paid for and sitting here empty. Wish you had it.—A Texas Churchwoman

■ My sister and I attended a convocation meeting recently. The "wild" priest from our parish presided. Methinks that he wants to be made a bishop; if that happens, may God increase His mercy upon us! At the same meeting, one of the Black priests in town got up and gave a scathing review of all our (White) sins of commission and omission and pronounced us eternally damned.—A letter

■ One in every four U.S. marriages eventually ends in divorce. The rate is rising dramatically for marriages made in the past several years, and in some densely-populated West Coast communities it is running as high as 70% . . . . Each year,

an estimated half-million teenagers run away from home.

—*Time*

■ We are having so much unrest at our high schools here; at present three are in turmoil. How can young people learn anything? I blame parents and teachers: we have been too permissive; school heads no longer support the teachers, and parents have long since given up. Poor kids!—A teaching sister.

#### FOR THE BIRDS

■ London's Natural History Society reports that one benefit from the city's successful anti-pollution campaign is that wild birds which had deserted London for 100 years are flocking back. Society members have identified 125 different species within 20 miles of St. Paul's Cathedral Church. Cleaner air, it seems, is not only to the birds' liking but to that of insects upon which the birds feed. —*The Northern Churchman* (Australia)

#### GOOD EXAMPLE

■ I take very seriously the promise of conformity that I made at my ordination, to the doctrine, discipline, and worship of the Church, and to the Prayer Book, and I would do everything in my power to try to maintain the doctrine, discipline, and worship that has

been established by our canons, Prayer Book, and traditions in the Church, always being open, of course, to new thought. I should, however, like to see change channeled through authoritative processes rather than the experimental type of thing that seems to be going on in the Church today, where you can believe and do almost anything and still be an Episcopalian. —A parish priest who was being interviewed by a diocesan committee to recommend nominees for the office of bishop.

#### MODERN HERESY

■ The classic heresy of the 20th century is that truth emerges from dialogue. It is difficult to see how the pooling of ignorance leads necessarily to the acquisition of wisdom.—*Cross Keys* (Diocese of Peterborough)

#### CONTRADICTION

■ The largest crowd on record (434 people, of whom more than 250 made their communions) attended the Christmas Eve Eucharist. The interesting thing noted was the large number of college and high school youths present with their dates — a fact that contradicts the generally accepted opinion that young people today are not concerned about "institutional" religion; concern indeed was shown, at least at the Great

Christian Festival of the Birth of Christ.—A West Missouri priest

■ The so-called "modern liturgical relevance", with its bad English, lack of the poetic, and questionable theology may be only transitory. This parish, and several others hereabouts, which have stuck to Prayer Book rites and traditional ceremonies, had large groups of 20-year-old youths, with long hair and safari jackets, with us at Christmas. One of them said, "It's wonderful to see the Midnight Eucharist sung and done in its beautiful words and ways." Maybe I'm dreaming, but W. H. Auden's remarks hit the spot: the experimental stuff is a "fad of some of the clergy". —A Maryland priest

■ This past Christmas we had the largest congregation in our 25 years. At the midnight Celebration, over half of the congregation was under 25 years, and that without a Folk Mass or guitars.—A parish bulletin

#### PATIENCE

■ A fund donated to the Cathedral Church of St. Paul, Detroit, in the Diocese of Michigan, in memory of the late Granville Sharpe will be used, at his widow's suggestion, to provide hearing aids in the pews; she said that her husband came faithfully to the Ca-

thedral Church for many years without hearing a word of the services.

#### NO KIDDING

■ An Atlanta, Georgia mortician has adapted the drive-in window approach for busy persons who want to drive by and view a deceased friend. Five windows in a row have been installed as an extension to the mortuary; each window is six feet long and will display a body in its coffin.—*The Boston Globe*

#### TENNIS ANYBODY?

■ *I would have you know, that the head of every man is Christ; and the head of the woman is man; and the head of Christ is God . . . For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man . . . Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God.*—St. Paul to the Corinthians (I:11)

#### NICE TURN

■ "While I've been unfaithful to you, you have always been faithful to me."—A TAD reader, with a make-up check

#### PROBABLY RIGHT

■ A churchyard bulletin board carried the sermon title, "Who's Killing the Church?"; directly under it was the name of the Rector.—A parish bulletin

#### GOOD BOOK

■ The first Bible printed in the American colonies was not in English, but in a language used by Massachusetts Indians; it was a 1663 translation by John Eliot, a missionary. No English Bible was printed in America until 1782, when Robert Aitken published one with the approval and recommendation of Congress. On a global scale, a translation of at least one book of the Bible is available in more than 1,325 languages, and 242 of these have the whole Bible. Revision work is going on in about 80 per cent of the languages that have the Bible in whole or in part.—*Christianity Today*

#### AMEN

■ At a recent meeting of Religious Orders (four for men, fifteen for women), the overwhelming consensus and conclusion was: (1) Religious Orders have perhaps "two years", and no more, to move out and away from the running of hospitals, schools, and other social related services; (2) they need to return to the early

reasons and rationale for the beginning of all Religious Orders, which is to pray, to study Holy Scriptures and to follow Our Lord's example; (3) Religious Houses are meant to be havens from the storms of life, literally islands of refuge for all God's people, centers of sanity and Christian reason and belief; and (4) the outward forms of styles (dress, for example) and changes in liturgies and expressions are not the heart of renewal, rather, the needed renewal is inside every child of God.—A parish bulletin

■ I am my Father's child, not His counselor.—A parish bulletin

#### DOWN THE UP

■ AT A TIME WHEN YOU ARE GETTING LESS AND PAYING MORE FOR ALMOST EVERYTHING YOU BUY CHURCH LIFE [INSURANCE CORPORATION, a contributing affiliate of the Church Pension Fund] ANNOUNCES A NEW POLICY SERIES THAT PROVIDES MORE INSURANCE AND COSTS YOU LESS! —Advertisement in *The Episcopalian*

#### FASHIONS

■ Queen Elizabeth I, a natural blonde, preferred an auburn tint in her wigs (she owned about 80 of them), which were often festooned with jewels, flowers,



and feathers. Sometimes when raw material was in short supply, unwary children were grabbed and sheared.—*Smithsonian*

#### FORTH AND BACK

■ Our priest's wife got a traffic ticket last year and appeared in court, pleaded her own case, and won — and the Judge has been coming to church ever since.—Submitted

*She won more than a case in court!*

■ In the Utica (New York) *Daily Press*, a story of the General Convention in Houston voting to expand the Special Program was headlined: EPISCOPALIANS TO CONTINUE POOR WORK.—Submitted

*We thought there was something wrong with it.*

■ I like the quiet church before the service begins.—Ralph Waldo Emerson

*If you must talk, whisper a Prayer.*—A parish bulletin

■ "If girls are allowed to be Acolytes," asks a parish priest, "may they be called 'Accolades'?"

*At least it would sound better than "Acolytesses".*

■ END PEWLUTION, take your bulletin home and read it.—A parish priest. (Pewlution was defined in TAD as "used tissues, crumpled bulletins, and chewing gum stuck under the seats.")

*You might take the tissues and chewing gum with you, too.*

■ Item in the Mount Kisco (New York) *Patent Trader*: The Rt. Rev'd Horace W. B. Donegan will be confirmed at 4 p.m. Sunday at St. Mary's Church with a reception following.

*Will the new experimental rite be followed?*

■ "The Bishop said that pollution was one of the most urgent callings of the Church today." —Associated Press

*We thought that the calling of the Church is not to pollute but to clear up pollution, specifically that found in the soul of man.*

■ Headline in *The Milwaukee Churchman*: ELECTIONS AT COUNCIL — SANDING COMMITTEE.

*The diocese must be planning to get down to the "nitty-gritty".*

■ When the good Bishop of North Queensland (the Right Rev'd Ian Wotton Allnut Shevill) made a farewell round of certain parishes in his diocese, before assuming his new post as General Secretary of the United Society for the Propagation of the Gospel, he accepted, as gifts from various congregations, with appropriate speeches or songs, a kangaroo rug, a sheepskin rug, a

snake skin wallet, a stuffed crocodile ("which I have always wanted"), three crocodiles (live?), and an "indestructible thermos flask with a suitable engraving".

*We wonder if the engraving was the customary one.*

■ "Ordination . . . is a means of perpetrating [the word should have been perpetuating] in time and space the ministry of the Apostles and their share in the work of Christ."—TAD spring 1971

*Perpetrating is what lots of people think*—A reader

#### CONFUSION

■ Madalyn Murray O'Hair, to make her activities tax exempt, founded an atheist church. Now she has filed a suit in federal court, asking that her church's

position on prayers in space be upheld by the courts. The only trouble is Madalyn is violating the idea of separation of Church and State in trying to get the government to support her church.\* Things do get a bit confusing.—*National Catholic Register*

#### SLIPS THAT PASS

■ Many people misunderstand the Gospel by thinking that its purpose is to insure their immorality.—A parish bulletin

#### BASIC

■ Thomas Carlyle (1795-1881), on the subject of finding a new pastor for his local church: "We are looking for a man who knows God, and not by hearsay."—*The Rhode Island Churchman*

## PRIEST OF CHRIST

**T**O LIVE in the midst of the world without wishing its pleasures

To be a member of each family yet belonging to none;

To share all suffering;

To penetrate all secrets;

To heal all wounds;

To go from man to God and offer Him their prayers;

To return from God to man, to bring pardon and hope;

To have a heart of fire for charity and a heart of bronze for chastity;

To teach, and pardon, console and bless always;

My God, what a life,

And yet it's yours, Oh, priest of Christ.

—Found in the desk of the Rev'd Walter Y. Whitehead after his death

## TRUST

**A**LLOWING our religion to carry us is very much like learning to float in water. The first thing to remember is to relax and then find that the water can hold us up without any effort of our own. When we cease struggling, and just rest on the strength of the water to bear our weight, then we have learned to float. The same thing is true of the Christian religion, when it is lived sincerely. We develop enough faith in God, His guidance, His forgiveness, His help and His love to support us and to enable us to face up to and cope with all the circumstances of our lives, whether they are favorable or unfavorable. —The Bishop of New Jersey



## LETTER

**D**EAR Mother and Dad: I am your child. You have brought me into the world and reared me to be what I am today. If I am not what I should be, please do not be too harsh with me, for I am your product, and by my actions I advertise the quality of standards in our home. You say you are a Christian, but you have made no effort to be in God's house or to encourage me to go there. You

say you love me, yet how long has it been since you put your arms around me and asked your Heavenly Father to watch over me? The next time you feel like throwing up your hands and saying, "I just can't do a thing with you," remember that you have had the opportunity to influence me ever since I was born, and that the Bible says, "Train up a child in the way he should go, and when he is old he will not depart from it." —A parish bulletin



## LOVE, BUT

**C**HRIST commanded us to love our neighbors, and He made it absolutely clear that our neighbors include even our enemies. Yes, we are to love all men — the poor and the rich, the pacifist and the soldier, the sick and the well, the Communist and the Capitalist, the Black and the White, the Black Panther and the Ku-Klux Klan member. Our love of such diverse people does not, however, include approval of the evil that they do. A man is not truly loved by being encouraged to sin, or by having his sin condoned or ignored. Christ was loving and forgiving, and never failed to forgive a penitent sinner; but never did He condone, never did He encourage, never

did He become an apologist for hatred and vengeance, even when those emotions might have been by our human standards understandable. Christ always loved the sinner, but He hated and opposed the sin. He calls on us, His followers, to do likewise: we are to struggle against and oppose every desire in ourselves, and in others, which would make us less than what God created us to be; to support or encourage such desires is evil — only when they are opposed can true love be present.—A parish bulletin



## DRY BONES ALIVE

THIS morning it rained and it was annoying because it interfered with the program for the day, but then disappointment gave way to joy as the blessing of it, and the glory of it, was realized: tomorrow the grass will be greener, the flowers stronger, the fruit larger; tomorrow there will be water to drink, water to cleanse, water to mix with the wine in the chalice. The falling rain and the life that is ours are one.

So often we curse when we should bless, deplore when we should praise, speak when we should keep silent, are busy when we should be still. To go into retreat is to withdraw to

a vantage point where we can not only see the present and emerging pattern of our lives; but where we are also exposed to and bathed in the Spirit of the Lord.

Today retreats are generally an accepted part of Church life, but there is a danger that they become too acceptable: a retreat is not a holy holiday nor a religious rest-cure; rather it is an opportunity for renewal in dedication and consecration to God which is true recreation. A retreat which does not renew and recreate is a retreat the other way — a mere realignment of our dry bones. Thomas Merton has said that in prayer we discover what we already have; everything has been given to us in Christ, but we do not always know it or experience it; in retreat we can experience that which we already have — salvation. Just as the falling rain feeds and refreshes, enlivens and increases, that which it blesses; so also it scours and erodes; it takes away and makes bare. To retreat is to advance, if only we allow the Lord to work as He wills, and to pour out His Spirit on us in that true judgment which first scours and makes bare, and then renews and recreates; only then will our dry bones live and the Spirit dwell within us.—*The Franciscan* (Society of Saint Francis)



# MIND OF CHRIST

IS IT social involvement or theological confusion that bothers the Church? The truth, as I see it, is that social involvement and theology are not two separate things: one follows naturally from the other, and what bothers the Church is the social involvement that has predictably followed the theology during the 1960s.

Harry Blamires [*The Christian Mind*; Seabury Press, EBC selection, Summer, 1963] sorrowfully acknowledges the unqualified success of secularization. In the opening paragraph of his book, he categorizes the Christian mind by the calamitous assertion that it no longer exists. "It is commonplace," he writes, "that the mind of modern man has been secularized. It has succumbed to the secular drift with a degree of weakness and nervelessness unmatched in Christian history." When the Christian mind — that mind which was in Christ Jesus — disappears, what then happens to Christian revolution? Blamires answers that question in a subsequent book called *The Tyranny of Time*: "An important psychological factor

which has affected recent theological controversy is the thirst for revolution. The Christian is lured to satisfy the revolutionary hunger which the Faith inevitably plants when a man aligns himself with some sort of secular radicalism by investing the radical principles with a false Christian garb on the grounds that those principles (like the Church) challenge the secular establishment. The secular establishment is (quite properly up to a point) identified with 'the world'. The radical secular program is (quite improperly for the most part) identified with Christianity."

I suggest that Blamires has put his finger on what bothers the Church: radical secular programs are being mistaken for Christianity; a secular revolution, uninstructed by the Christian mind, is being mistaken for the Cross. It is easy to lay the blame for the financial trouble that has ensued upon conservatism: conservatives suffer from an easy assumption, on the part of some; that because they are labeled right they must necessarily be wrong; it is not, however, because they are

conservative that they oppose the social involvement being promoted by the Church today, but because those programs appear to them to be theologically unsound.

Let us get back to good theology and we will have good social involvement; let us get back to the Mind of Christ and we will, once more, be able to engage in Christian revolution. —An English priest, in *The Living Church*.



## LARGER LIFE

A FEW days ago I went to Elmwood Cemetery for the burial of the earthly remains of one of the faithful members of our congregation. The woman was known practically all over the world because she had sent something of use to some mission, person, hospital, or school in almost every country on the earth. After a long life of service she entered the Church Expectant. I walked a little distance from her grave and came to a simple stone which bore four names — Constance, Thecla, Ruth, and Frances. They entered Paradise in 1878 when, as Sisters of the Community of St. Mary's, they had given their lives during an epi-

demic of yellow fever. I began to look at the names of other persons known to me; some had read the Burial Office form and others had families whom I know. My thoughts soon turned from death to life.

Our faithful friend for whom I had read the Burial Office, had long before her death entered "the gates of larger life." I thought of her not going through the gates of death but kneeling before the gates of our altar and in the mystical presence of our Lord: week after week she had knelt down and lifted up her hands and received the Body and Blood of our Lord Jesus Christ. In truth it was He who had made her life larger, and she had responded to His love — then and there.

The "larger life" begins at the font, but in this life, reaches its climax at the altar in the brokenness and wholeness of our Saviour Jesus Christ. When we open our minds, hearts, and hands to the life and love of Jesus Christ we enter the larger life, but when we stay away from the altar we close the gates to that life; when we kneel before the altar and in His presence, we open wide the gates of life for ourselves — and for every bit of the world that we touch thereafter.—A parish bulletin

# BURIALS

✠ Mrs. Randolph Carter Harrison, 72, Virginia-born mother-in-law of New York's Mayor Lindsay, who was a guiding hand in the restoration of Robert E. Lee's birthplace in Stratford, Virginia, and the doorgiver of Gracie Mansion in 1966; from Christ Church, Greenwich, in the Diocese of Connecticut.

✠ John Henry Esquirol, 70, Brooklyn-born IX Bishop of Connecticut (enthroned 20 May 1969), who was consecrated in 1958 as Suffragan Bishop of Connecticut, and in 1968 named Coadjutor, and who previously served for 17 years (1939-1956) as Rector of Trinity Parish, Southport, Connecticut, and then two years as Dean of Christ Church Cathedral, Hartford (he also lectured on ecclesiastical polity and canon law at Berkeley Divinity School, New Haven, and was a practicing lawyer for thirteen years before he entered the priesthood); from his Cathedral Church.

✠ Jessie Dew Ball du Pont, 66, Virginia-born third wife (1921) of Alfred I. du Pont (he was a grandson of the

founder of the du Pont empire, helped organize E. I. du Pont de Nemours & Company, and died, in 1935, one of the country's richest men), who reunited her husband and his estranged children, and who was a generous benefactor of the University of the South (in 1945 the University gave her the first of her many honorary degrees); from Christ Church, Wilmington, Delaware.

✠ Robert Guthrie Page, 69, Ohio-born, law-trained (he was once secretary to Supreme Court Justice Louis D. Brandeis) industrialist who, as chief executive officer, pushed the Phelps Dodge Corporation up to the second largest U.S. producer of copper; from Saint Mark's Church, Westhampton Beach, in the Diocese of Long Island.

✠ The Right Rev'd George Nasmith Luxton, 69, VI Bishop of Huron (Anglican Church of Canada) since his consecration in 1948, and previously (1944-1948) Rector of St. Paul's Cathedral Parish, London, Ontario, and Dean of Huron; from his Cathedral Church.

✠ James Glenn Beall (pronounced Bell), 76, whose Republican political career began (in 1923) with his county's road commission, and led to the U. S. House of Representatives (1942-1952) and Sen-

ate (in 1964 he was defeated by the Democratic nominee, Joseph D. Tydings, who last year was defeated by Mr. Beall's son); from St. John's Church, Frostburg, in the Diocese of Maryland.

✠ Henry Colville Montgomery Campbell, 83, retired Bishop of London (1956-1961) and, previously Bishop of Willesden (1940-1942), Kensington (1942-1949) and Guildford (1949-1956); known as "the most anecdoted bishop in the Church of England" (on the occasion of his enthronement as Bishop of London, when there was some delay in answering to his knock at the door of St. Paul's Cathedral Church, he remarked to his chaplain, "Do you think we have come to the right place?"); in England.

✠ Mrs. Charles Lewis Slattery, widow of the VIII Bishop of Massachusetts (he was consecrated Coadjutor in 1922, succeeded Bishop Lawrence in 1927, and died in 1930); from the Church of Our Saviour, Brookline.

✠ Arabinda Nath Mukerjee, 78, Bishop of Calcutta and Metropolitan of India, Pakistan, Burma and Ceylon (1950-1962), the first Indian (he came from a distinguished family of Bengali Christians) to break the line of thirteen Eng-

lishmen who were Bishops of Calcutta, and to become Metropolitan (in 1944 he was consecrated Assistant Bishop of Lahore; later he helped set aside Delhi as a separate see and became its first bishop); in India.

✠ Malcolm DePui Maynard, priest, 82, Superior-General of the Guild of All Souls since 1958 (it was founded in 1873); former Provincial Chaplain of the Community of Saint Mary (1947-1957); from All Saints Cathedral Church, Milwaukee, of which parish he was Dean from 1940 to 1959.

✠ Clarence Gayler Michalis, 85, Cincinnati-born and engineer-trained (he rejected, correctly as it turned out, Thomas A. Edison's offer to develop



new form of dry-cell battery. "I will not stay because I am too young to be connected with a failure") banker (for 20 years, until 1957, he was President, and in 1943 Chairman of Manhattan's Seamen's Bank for Savings), who founded his bank's fine arts collection, and was somewhat a forerunner of Avis' No. 2 advertising ("we aren't the biggest bank and cannot hope to be, but we can be the finest bank with the best services"), long-time Chairman of the Seamen's Church Inst-



tute and trustee of New York's St. Luke's Hospital; from the Church of the Heavenly Rest, in the City and Diocese of New York, of which parish he had been Senior Warden.

✠ William Edward Harris, 74, priest and member of the Order of the Holy Cross, a native of England who came to the United States in his youth, made his O.H.C. life vows in 1928 (he served in Liberia, Tennessee, Santa Barbara, and West Park, New York), and was ordained to the priesthood in 1945; from the Chapel of St. Andrew's School, St. Andrews, in the Diocese of Tennessee.

✠ The Right Rev'd John Leonard Wilson, from 1953 to 1969 Lord Bishop of Birmingham (Church of England, Province of Canterbury), who as Bishop of Singapore during World War II was captured, taken to the notorious Changi Camp, tortured and severely beaten, and endured the experience with such fortitude that he finally baptized and confirmed his captor (a film, *Singapore Story*, was made around the incident); in England.

✠ Lucius Mendel Rivers, 65, for sixteen consecutive terms a member of the U. S. House of Representatives and long-time Chairman of the power-

ful Armed Services Committee, whose political career began when he was elected to the State Legislature in 1934; from Grace Church, Charleston, in the Diocese of South Carolina.

✠ Lauriston Livingston Scaife, 62, a priest since 1938, VII Bishop of Western New York (consecrated in 1948; retired last June), and a champion of Anglican relations with Orthodox, Eastern, and Old Catholic Churches; from St. Paul's Cathedral Church, Buffalo.

✠ Carl William Ackerman, 80, newsman (his most notable scoop: the first substantial account in 1918 of the execution of Russia's Czar Nicholas II and family) and long-time (1931-1956) Dean of Columbia University's School of Journalism (he transformed an undistinguished school into a topnotch and no-fooling training ground for newsmen; some of his lecture-attenders were Walter Lippman, Alexander Woollcott, and Dorothy Thompson); from Trinity Church, Wall Street, New York City.

✠ Francis Oliver Green-Wilkinson, 57, vicarage-born (England) Archbishop of Zambia and Metropolitan of the Province of Central Africa (he was consecrated to the See of Northern Rhodesia in 1951 after only a year as a priest on the staff of the Pretoria Cathedral Church;

in 1962 he was elected Archbishop and Metropolitan of the Province, which he founded in 1955; in 1964 his see changed its name from Northern Rhodesia to Zambia), who was for many years a tertiary of the Society of St. Francis (his study, bedroom, and chapel were a physical unity); in Africa, to which by desire and preparation twenty years of his ministry had been given.

✠ Robert Burns (after the poet) Doing, 63, Brooklyn-born Lay Missioner of the Church (the only one, and licensed by the House of Bishops to conduct preaching missions), who some twenty years ago quit his administrative job with the New York Telephone Company to go out to tell people "what the Lord had done for him", author, and national President of the Brotherhood of Saint Andrew for the last year; from St. Mark's Church, Venice, in the Diocese of Southeast Florida.

✠ Richard Hellman, 94, German-born emigrant who founded (shortly after he came to New York City in 1903) the company (merged with Postum in 1927, now General Foods) that made his Blue Ribbon Mayonnaise familiar for more than half a century; from Christ Church, Rye, in the Diocese of New York.

✠ Mrs. William Blair Roberts, 90, widow of the V Bishop of South Dakota (died 1964), who as a bride came with her husband to South Dakota in 1910 and worked with him as a missionary team throughout his ministry as priest and bishop until his retirement in 1954 from his old cathedral church (Calvary), Sioux Falls.

✠ James Cash Penney, 95, courtly millionaire-merchant, Missouri-born (one of 12 children of a Baptist farmer-preacher), who, at the age of 17, went to work in a dry goods store, saved \$300 and bought a Colorado butcher shop (it failed), opened in Wyoming a store called the Golden Rule (his motto throughout his life), purchased more stores, bought out his two partners and established one of the world's largest retail empires (\$2.7-billion in annual sales), the J. C. Penney Stores (750 in 1927, 1,700 today; his stock in the firm was valued at \$24-million), and who, in his 84th year, attended 51 store openings, gave 105 speeches, appeared on 27 radio and TV programs, and logged 62,000 miles of travel in 190 days, and still kept five secretaries busily urging the Golden Rule upon members of the Penney family from St. James' Church, in the City and Diocese of New York.



# THE CHURCH

THE EPISCOPAL Church in the United States, planted on these shores by missionaries of the Church of England in 1607, was organized as a branch of the Anglican Communion immediately after the Revolution, in 1789. As a daughter of the English Church, the Episcopal Church is an heir to a continuing Christian tradition that dates from the second century when the Faith was first brought to the British Isles. The Church is at present made up of approximately 1,500,000 baptized persons, and is united with 21 other national Churches throughout the world to make up the Anglican Communion. As an Anglican Church, it has been influenced by the great religious movement of the Reformation, but still continues in the unbroken line of the Holy Catholic Church since apostolic times. The Church's reason for being is to continue the ministry begun by Jesus Christ, and it strives to continue to do so by proclamation and witness, both in its corporate life and in the lives of

its individual members. That ministry is exercised by the Episcopal Church throughout the United States and its territories.

## A SACRAMENTAL CHURCH

The central acts of worship in the Episcopal Church are sacraments, and express the Church's belief in the sacramental nature of the universe and life — the belief that God is not divorced from His creation, but is present and always at work in all aspects of it. Through the sacrament of Holy Baptism, sinful man is cleansed; he is made a new creature in Christ, and is received into the Christian fellowship. In receiving the consecrated Bread and Wine of the sacrament of the Eucharist, man's spirit is nourished and strengthened by the Body and Blood of Christ. Other rites which the Episcopal Church recognizes as sacraments are Confirmation (laying of the Bishop's hands on the baptized and endowing him with the power to assume personal

responsibility for his baptismal vows), Penance (confession and absolution of sins), Ordination (to the ancient orders of the ministry — bishops, priests, and deacons), Matrimony (creating a lifelong union of husband and wife), and Unction (for the healing of the sick).

#### A BELIEVING CHURCH

The Episcopal Church states her faith in the historic words of the Nicene Creed, which came out of the three Church Councils — Nicaea, A.D. 325; Constantinople, 381; and Chalcedon, 451. It is the one statement of faith that is officially adopted by all Catholic Christendom. The Church recognizes, however, that there is always more to the nature of God and His continuous revelation of Himself than can be set forth in any human statements about Him, and therefore encourages the pursuit of truth in all areas of life. The Church stands for the use of the mind and reason as God-given faculties, and it places no crippling limitation on any human endeavor to study and investigate.

#### A TEACHING CHURCH

The Episcopal Church teaches that all persons ought to know in what and in whom they be-

lieve. The English Church helped lead the long struggle to have the Bible printed in the language of the people, and to make it possible for everyone to read the Gospel and to hear it publicly read in the language which they understood. Perhaps the greatest achievement in the English language is the so-called King James translation of the Bible, which was given to the world by the Church of England. In addition to encouraging the study of the Holy Scriptures, and to providing instruction in the customs, history, and traditions of the Church (which stem from the earliest days of Christendom), the Episcopal Church strives to provide opportunity for people of all ages to receive and discover truth as it is revealed in history, in philosophy, and in science.

#### A WORSHIPING CHURCH

A basic principle of the Episcopal Church is that a congregation is made up of participants, not spectators: members of the Church attend services to worship God, not to be lectured or entertained. *The Book of Common Prayer*, used in one way or another throughout the Anglican Communion, is a devotional manual by which the worshiper, together with oth-



ers, may participate actively in the services of the Church. It is a product and development of Christian service books used down through the centuries and also contains portions from the services held in the Temple at the time of our Lord.

Our order of worship is ancient and lovely, and is an expression of man's attempt through the ages to offer his best to his God. The building, the altar and vestments, the music, and wonderful language of the prayers are not expressions of worldly pomp, but rather something beautiful for the Lord.

The Episcopal Church is, of course, a Church of the spirit and puts primary emphasis on the development of the soul. It is also a Church of service to others, because we are our Lord's feet and hands here on earth. In addition, the Episcopal Church is a Church of fellowship, for we must live our love of God in the world through people. The Church is not a place of gloom. Laughter and fun are gifts from God to be freely enjoyed and shared.

You are invited to look over the schedule of services, attend the Inquirer's Classes to learn more of our faith and rich inheritance, and to join with us in our worship, work, and other activities.—A parish folder

EVERYBODY MAY BE

AFTER YOUR MONEY

(PERHAPS A GREAT

DEAL OF IT), BUT

TAD ASKS FOR ONLY

ONE DOLLAR A YEAR

AND THAT ON YOUR

HAPPY

BIRTHDAY!

especially if the anniversary  
occurs in April, May, or June

## THE NEW BREED OF PRIESTS

THE following verses were written by an anonymous priest and appeared in a recent issue of *The Living Church*, the Editor of which magazine expressed his hope that the author might one day be raised to the purple. The drawings are by William Johnson.



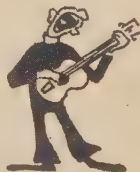
*I don't need a Prayer Book or Missal,  
I write my own Masses; and say—  
They're better by far  
(Or I think they are)  
Than Cranmer's on any old day.*

*I don't want an altar for Masses,  
A battered old table will do,  
It relates to the style  
Of the rank and the file  
Of the people I minister to.*



*I don't need a Bible for lessons,  
I'll read what I please to my flock—  
Karl Marx or Sig Freud  
Or perhaps Malcolm Boyd  
Whose writings are good for a shock.*

*For hymns I'll adapt any ditty  
That has a good solid rock beat;  
With guitar and a mike  
Or something else like  
To liven the stomp of the feet.*



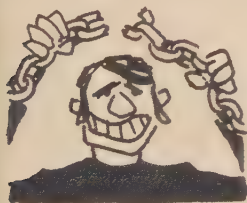
*The Creed of Nicea's too binding,  
It doesn't allow for a doubt.  
So I never use it.  
I put in a whosit  
Nobody can tell what's about.*

*My pulpit is not for religion;  
It relates to the here and the now—  
Sometimes sociology  
And sometimes ecology  
And sometimes—oh brother—and how!*



*I don't need Commandments to guide me  
In telling the wrong from the right;  
Situations may vary  
So judgments must tarry  
For fear of my getting uptight.*

*Praying is too superstitious,  
Meditation is wasting of time;  
When my spirits would soar  
I stare at the floor  
And think about nothings sublime.*



*I don't need a volume of canons,  
It cramps my free spirit to know  
That I might be bound  
By laws all around  
To keep my free spirit in tow.*

*I don't need a bishop to tell me  
What is or what isn't o.k.  
I'll do as I please  
(But not on my knees)  
On Sunday or any old day.*



*I don't need a God in the heavens  
To whom we must scrape and must bow;  
For I know that man  
By his own doings can  
Transform this old planet right now!*

**FINIS**



# WHOLENESS



OUR great problem seems to be individual defeatism and a shying-away from principles. We Anglicans need to re-assert, unshamedly, the four basic principles of rich inheritance: fidelity to the Scriptures, loyalty to the letter and spirit of the Creeds, effectual use of the Sacraments as sources of spiritual power, and the creative use of the historic ministry to enable the people of God to fulfil their ministry as the living church.

Especially in these days of ecumenicism, we must stand by our principles, based as they are on the faith once delivered to the saints, and must re-express them in each generation; we cannot barter away the faith of the Gospel in exchange for a facade of modernity or togetherness.

If we are true to our heritage — scriptural, evangelical, and catholic, we Anglicans could be the most glorious part of the Church: free and honest, faithful to intellect, history, and Scripture.

In case anybody thinks that I am advocating a return to medievalism, or pietism, or faith without works, let me

point out that when the Church has been true to herself, she has expressed her faith in concern for the welfare of the whole person and all of society — physically, mentally, and spiritually.

In our quest for spiritual renewal, we come upon a pit into which we have fallen many times before: our seeming addiction to "some new thing" as a panacea that will save the Church. The early Celebration, replacement of Morning Prayer by the Parish Communion, stewardship programs, new curriculums, the T-group and "planning," all followed one after the other; each was hailed in its turn as the answer: all have merit, each can help, but none is complete.

Only in the wholeness of the Catholic faith, taught, caught, lived, and shared will the Church fulfil her destiny. Dare we seek for, and be prepared to accept, the consequences of anything short of revolution — Christian revolution?

The world is ripe for just that.—Taddled from an editorial in *The Crusader* (Diocese of Qu'Appelle, Canada)



## HOLY UNION

THE CHURCH holds that marriage is a physical, spiritual, and mystical union of a man and a woman; that it is created by the mutual consent of heart, mind, and will thereto; that it is a holy estate instituted of God; that it is in intention lifelong; that it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children and their physical and spiritual nurture, and for the safeguarding and benefit of society.

In the holy estate of matrimony a man and a woman are set apart for each other, and together enter into a new relationship-hallowed because it is intended to reflect God's love and to be an expression of His purpose.

The Prayer Book marriage service is the Solemnization of Holy Matrimony:—through it the Church adds to the legal acts which the minister performs as an agent of the State: he receives vows made before God and the people, he prays,

on behalf of those present, for the couple's lifelong happiness, he bestows upon the man and woman God's grace for continuing help, and finally, in God's name, he gives the Church's blessing upon the man and woman who are joined together — forever.—A parish bulletin

## VESTRYMAN

NO MAN should accept election to a vestry who does not intend to be in his parish church every Sunday morning. A vestryman who does not go to church regularly wounds his parish. There is no greater honor in a community, large or small, than to be elected vestryman. That honor, however, has its responsibilities, the first of which is to be present regularly at divine service; no other quality or activity can take its place. A man who does not intend to fulfill that requirement should have the courage to decline the honorable post.—Attributed to the VIII Bishop of Massachusetts by the (*Boston Evening Transcript*)

*Be Thou a bright flame before me,  
Be Thou a guiding star above me,  
Be Thou a smooth path below me,  
And be a kindly shepherd behind me,  
Today, tonight, and forever.*

—St. Columba of Iona

## SUNDAY SCRAMBLE

ON SUNDAY mornings before we leave home for church, things are pretty wild: Jimmy isn't out of bed yet, Johnny can't find his shoes, Mary can't find her hat, somebody has hidden the offering envelopes, and Daddy can't get into the bathroom.

Everybody is running around — out to the car — back to the house; doors slam and children cry, mother is yelling at the children, and Daddy is growling about being late again. All of it makes Sunday seem like the worst day in the week — it's enough to make you lose your religion.

By the time all of us finally get into the car everybody's exhausted: tempers are hot and harsh words have been exchanged; some of God's people aren't speaking to each other; and we're not feeling ready to say the General Confession — but that's what we all need.

We all go to meet the Lord in church in the worst possible frame of mind; it takes the whole ride to cool us off and calm us down.

We don't seem to be able to solve the Sunday scramble — even getting up earlier doesn't help. There is something we can do, though, after we get in-

to the car. As Dad pulls away from the curb, let some one in the family say, "The Lord be with you." Then all can answer, "And with thy spirit."

Then recite the Collect for the day. Perhaps the whole family can say it together — it's right there in your Prayer Book and it's easy to find.

That is one way to get to know the Collects better; it also helps do something with all that haste and hurry and bad feeling; it makes for a happier ride to church; and it also helps get ready for our part in the service.

Try it some time and see if it doesn't.—Holt M. Jenkins, in *The Episcopalian*



## HOLY BUSINESS

ONE of the contributing causes to the decline in church attendance is that when people come to worship God, hear His word, and give of themselves in service, they are often given a political pitch or an attempted socialistic brainwashing. "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?" (Luke 11: 11,12). It is the business

of the Church to worship God, and to change men so they are able to associate fully and forever with God in His goodness, holiness, and beauty. If she does not do so, since there is no other agency in the world so ordained, who will? There are many fine organizations whose purpose is social service and reform and they should be supported, but unfortunately for the world, perhaps, there are many things obtainable only from Holy Church. She is the guardian of the riches of the universe — the only real wealth there is, and we are charged with the distribution of that treasure.—A parish priest



## ART OF HEALING

THERE is an increasing attempt in many medical schools throughout the country to rethink the problems of "modern" medicine. Computerized medicine is being reconsidered (thank goodness), and

so is the tendency to make the patient's own story secondary to the battery of diagnostic tests. There is an increasing respect for the ability of the human body to prescribe for itself and to repair itself, given reasonable peace, with a good diet and an environment free from tension.

The good physician brings all his natural and trained intelligence to bear on these vital questions: when to intervene, when not to intervene, and to what extent? To what degree should he attempt to enhance or augment the natural drive of the human body to prescribe effectively for itself? What are the factors, however elusive or complex, of individual variability that have a bearing on a diagnosis? We are told that to some extent every patient puts his own unique stamp on his disease.

Finally, the Christian physician is not only a scientist or a philosopher, but often a theologian. He knows that the practice of medicine will con-

## A BLESSING OF BOARD

GRANT, O Lord, that this food may be to our bodies as thy word and sacraments are to our souls; bless it to our use and us to thy service, in Christ's name. *Amen.*

tinue to change and therefore that his professional training can never be an absolute guide to good practice. It is his philosophy of medicine that has to serve as the solid base of his practice — that is to say, a physician's doctrine of God and of man are important.

The physician's respect for life, his special qualities of compassion and tenderness, even in the most devilish of circumstances, are the vital ingredients of his art. To such a physician, the most exotic diagnostic techniques are not more important than the simple act of sitting at the bedside of a patient. In that sense, the ultimate art of the good doctor is to make good patients; the Christian physician does it by making the patient a full partner in the recovery, and above all by recognizing God's action in the healing process.—A parish priest



## POWER

I HAVE studied for some time the sources of energy of both the nation and the individual, and the way in which the particular energy of each thing produces power. Aristotle says that the special excellence of each thing is what preserves it. I think part of our troubles may come from the fact that we no

longer look to the sources of energy and power; and I think the reason for it is that we have lost sight of historical traditions which should show us what the nature of energy and power have been. Outer circumstances may change but the fundamentals remain the same. Plato and Aristotle, particularly the latter, insisted always that one must distinguish between the universal and the particular and that one must keep in mind the universal while observing the particular. That, I think, we are not always educated to do, or capable of doing. The universal is recovered in historical tradition, and the Romans were well aware of it in their versions of their own history. They drew much of their organizing power from their history, for they regarded the past as constituting the basis for the present and the future. The early Church was aware of its roots in historical tradition, as well as in revelation, and drew its power from both; you see it in the speeches of Saint Peter in Acts 2 and 3, Saint Stephen in Acts 8, and of Saint Paul in Acts 13. I think that one of the troubles of our Church today is that we have abandoned tradition in the effort to be "relevant" to the modern world and its problems and the people who are tinkering



ng with ethics and theology do  
 not realize that the historical  
 tradition of the Church is based  
 in its supernatural origin; which  
 gives the tradition a power that  
 no "modern theology" can al-  
 ter. The truth will remain, no  
 matter what our uneducated  
 theologians try to do with it.  
 We see tradition in various  
 forms, of course: in the Roman  
 Church it has had a deadening  
 influence, and some of the Ro-  
 mans have just recently "dis-  
 covered it"; in the case of the  
 Greek Church, tradition kept  
 the Church alive while it was in  
 captivity, but now there is  
 danger that it is turning into  
 formalism. The real problem  
 is the way the past is used. If  
 the past is present, as it was to  
 the Romans, and to the Church  
 at Byzantium, it can be a cre-  
 ative force. I am not sure how  
 the Episcopal Church today  
 understands it; but it is im-  
 portant to think about it, be-  
 cause we may be coming to an  
 age not unlike that of the de-  
 cline of the Roman Empire,  
 when the collapse of the secular  
 power made it impossible for  
 the government, and the cities,  
 to keep civilization alive, and  
 the Church became the custo-  
 dian of culture during the Mid-  
 dle Ages, and kept classical cul-  
 ture alive until the foundation  
 of the first universities.—A  
 university professor

## QUARTER WATCH



IN THE DIOCESE OF California there are 24 Church schools (diocesan or parochially operated) below the college level with a total enrollment of approximately 3,000 students.

¶The new ecclesiastical jurisdiction carved out of the southern part of the Diocese of Alabama and the western part of the Diocese of Florida is to be known as the Diocese of the Central Gulf Coast, with Mobile as the See City (address 3809 Old Shell Road 36608); the Right Rev'd George Mosely Murray, 51, who was consecrated Suffragan of Alabama in 1953, elected Coadjutor in 1958, and became Diocesan the next year (in apostolic succession to Charles C. J. Carpenter), is the new diocese's first bishop.

¶*The Anglican Digest* knows of a 50-year-old perpetual deacon and pathologist (M.D., Boston University), who is "willing to offer free service to any mission hospital that wants it." Inquiries will be forwarded.

¶The Order of the Holy Cross is relinquishing control of St. Andrew's School (for boys), near Sewanee, Tennessee, and is secularizing and enlarging its board of directors so

that a majority of the members are other than Holy Cross men.

¶ On the anniversary of his consecration in 1958 as Suffragan Bishop of Minnesota, Philip Frederick McNairy, 59, was enthroned as VI Bishop of the Diocese (he was elected Bishop Coadjutor in 1967), in apostolic succession to Hamilton Hyde Kellogg, 71, retired, who became Bishop Coadjutor of Minnesota in 1952 and its V Bishop in 1956.

**P**ersonal to F. E. W.: A great many Church people are troubled, as you are, about the strange and uncertain roads down which the Church is being led, and are unhappy and confused at the number and nature of the programs that are being thrust upon it. Too many priests and bishops have forgotten that the task that Christ laid upon the shoulders of His followers was to worship God and save souls, and have become obsessed with the idea that action and change are the answer to everything. It is too easy, however, to pin the label of "communist" upon those who don't agree with one's political and religious ideas, and the statement that the Church is filled with communists is too ridiculous to rate a reply. Talk to your defecting friend and try to convince him that leav-

ing the Church will solve no problems, and that men and women who love the Church and believe in her ancient truths must stand together in the faith and work harder than ever, and pray more fervently than ever to bring it safely through these difficult times.

¶ TAD would like to know any of its readers have a copy of a smallish book about Noah's Ark, done for children, but completely charming; the title and the name of the publisher are presently unknown, but two of the verses may be quoted: "The elephants were slow, they almost didn't get to go . . . The giraffes had the better view, but then giraffes usually do."

¶ Summer attendance in many local churches would be helped if priests were to get schedules of regular and summer services to neighboring campground owners and also to state and national parks providing camping facilities (still better, indicate the kind of service, i.e., Eucharist or Morning Prayer). Some dioceses publish a summer schedule and map, and the practice is to be encouraged well.

¶ The National Guild of Churchmen, a lay-oriented group of concerned Churchmen and Churchwomen which sends out instructive tracts on the Church

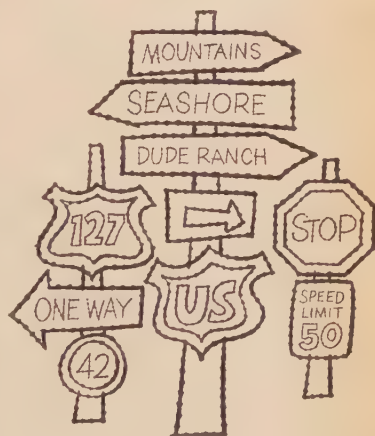
faith and practice (its current headquarters are at West Park, New York, where personnel of the Order of the Holy Cross handle the mailing of four pamphlets a year; more than a million and a half tracts have been distributed inside and outside of the United States) recently celebrated its 25th anniversary with a Solemn Eucharist at Trinity Church, Wall Street, in the City and Diocese of New York.

¶In her book, *Moonlight at Midday* (Alfred A. Knopf, Inc., 301 East 50th St., New York City 10022, 1958; \$7.95), Sally Carrighar commends Anglicans for their understanding and gentleness in dealing with the Eskimos.

¶Mrs. William R. Moody, wife of the Bishop of Lexington (Kentucky), scored two "firsts" at the General Convention in Houston in October. She was the first woman deputy from the Diocese of Lexington and also the first wife of a bishop to be seated as a deputy; she replaced William Nave, who had to leave Houston early.

¶Since summer, when people go most of their travelling, is soon to be here, TAD readers are cordially reminded that a hearty welcome awaits them at Hillspeak. Although no bed and board accommodations are available for guests (Eureka

Springs abounds in motels and restaurants), we shall be delighted to show people around Hillspeak, and, of course, welcome them to our chapel services (in the big red barn): Morning Prayer, 6:40; the Holy Communion, 7:00; and Evening Prayer, 5:30 — every day.



¶Every travelling Churchman will wish to have his own copy of *A New Pocket Directory of Episcopal Churches in the U.S.A.* It lists all our churches by state, town, name, street address, and telephone number(s), has 160 pages, is set in large readable type, fits easily into a pocket, purse, or glove compartment, and sells for only \$1.25 a copy, or five copies for

\$5.00, with postage paid when remittance accompanies the order. An order form will be found below.

¶If anybody is willing to part with a copy of Bishop Wilson's *Contrasts in the Character of Christ*, we know where it could be placed to good advantage.

¶Fletcher Clark, Jr., a member of Our Saviour Parish, Middleboro, in the Diocese of Massachusetts, is beginning his 52nd consecutive term as vestryman. Can anybody beat that record?

¶The Nearly New Shop, operated by the Episcopal Churchwomen of the Diocese of Lexington (Kentucky) since 1962 in the See City has given more than \$65,000 to the Bishop of Lexington for his discretionary use; in addition, missions and

poorer parishes in the Diocese who supply active volunteers receive 25 per cent of the amount made during the day of their volunteers work (last year that figure amounted to \$2,408.00). The other missions and parishes in the Diocese receive one-third of the amount raised from things they donate. The shop sells everything from costume jewelry to curtains and bed linens.

¶St. Stephen's Church, Tenth Street above Chestnut, Philadelphia, in the Diocese of Pennsylvania, is erected on the site where Benjamin Franklin flew his famous kite.

¶Adrián Delio Caceres, 48, a native of Bolivia, who became a priest in the Roman Church in 1944 and was received by the Episcopal Church in 1960, and who worked for

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several years in Guatemala and recently as Executive Secretary of the Ninth Province, was consecrated during Epiphany-tide I Bishop of Ecuador (created as a missionary jurisdiction by the General Convention of 1967).

¶Montgomery-born Furman Charles Stough, 42, who was ordained to the priesthood in 1955, was priest-in-charge of All Souls' Church, Naha, Okinawa, from 1965 to 1967, and more recently was Rector of St. John's Parish, Decatur, in the Diocese of Alabama, as well as Diocesan Missioner, was consecrated 18 February, in Tuscaloosa, VIII Bishop of Alabama, in apostolic succession to the Rt. Rev'd George Mosley Murray, now Bishop of the newly created Diocese of the Central Gulf Coast. (see above) —

¶After 60 years on the job, Abram Stone retired as sexton of St. John's Church, Barrington, in the Diocese of Rhode Island.

¶Last year, St. Marguerite's Retreat House, operated by the Community of St. John Baptist, Mendham, New Jersey, and across the lawn from the convent, had 1,600 guests.

¶Vermont Connecticut Royce, 57, Editor of *The Wall Street Journal* (since 1958), author, columnist, and Pulitzer prize winner, will become Pro-

fessor of Journalism and Public Affairs at his alma mater, the University of North Carolina, Chapel Hill, next September.

¶The Right Rev'd Edward Crowther, formerly Bishop of Kimberley and Kuruman, South Africa (he was arrested and deported in 1967 because of his opposition to the *apartheid* policy), and more recently a visiting Fellow and lecturer at the Center for the Study of Democratic Institutions, Santa Barbara, in the Diocese of Los Angeles, has been appointed Assistant Bishop of the Diocese of California.

From the beginning, in 1958, TAD has been blessed with a steadily increasing number of friends and correspondents — good people who send us clippings, bulletins, articles, and who write us affectionate and informative letters; people who say that they welcome our little magazine and seem to count us more or less members of the family; people who write us about their priests and bishops (lazy, energetic, crazy, sound, faithful, etc.), about diocesan and general conventions, programs and the like, about their children (good and bad) — just about anything that a parish priest who has a good ear and a quiet mouth might receive. For the favors and re-

spect, and especially for the confidence and trust of such folk, please let this little space say THANK YOU.

¶When John Richard Satterthwaite, a priest of the Church of England since 1951, was consecrated Bishop of Fulham on the Feast of St. Simon and St. Jude, in the Collegiate Church of St. Peter, commonly called Westminster Abbey, two bishops of the Old Catholic Church (from Utrecht) and the Bishop of the Lusitanian Church (Portugal) had hands in it. The Bishop of Fulham, Suffragan to the Bishop of London, has charge of most of the Church of England chapels and congregations in Europe; with the death of the Bishop of Gibraltar last summer, the jurisdiction fell to the Bishop of Fulham. Plans are underway to combine all Anglican churches in Europe under one head, with an American Bishop as part of the new grouping.

¶St. Luke's Hospital Center, in the City and Diocese of New York, has bought a four-story double building at 171-173 West 107th Street to serve as a rehabilitative center for the adolescent drug program.

¶An additional service to the Church has been provided at Sewanee. Three buildings of Saint Mary's School for Girls, formerly used by the Com-

munity of Saint Mary, have been made available for a Senior Center. The operation will be supervised by a physician from the hospital of the University of the South, administered by a warden of Otey parish, and attended by an auxiliary group of women of Sewanee. Rates will range from \$150.00, including meals. The Center also offers to past-middle-age people the stimulation of lectures and concerts, in addition to a magnificent view.

¶Hedley Vicars Roycraft Short, a priest since 1944, Dean of St. Alban's Cathedral Church in Prince Albert from 1962 and Archdeacon of Prince Albert since 1966, was consecrated Bishop of Saskatchewan in apostolic succession to the Right Rev'd William Henry Howes Crump, recently retired.

¶The Bishop of New York recently received the life vows of a sister of the Community of the Holy Spirit (St. Hilda's House, New York City), and his Suffragan Bishop the first vows of another sister in the same order.

¶In Saint Paul's Cathedral Church, London, Ontario, on the Feast of Saint Andrew, the Right Rev'd Carman John Queen, 58, Bishop of St. Clair (Suffragan of Huron, Anglican Church of Canada), was enthroned as VII Bishop of Huron.

ron, in apostolic succession to the Right Rev'd George Nash-Smith Luxton, who died last October.

¶ On the Feast of the Purification, in the Cathedral Church of St. Peter and Saint Paul, Washington, D.C., Clarence Edward Hobgood, 56, who for ten years was Command Chaplain at nearby Bolling Air Force Base, was consecrated Suffragan Bishop of the Armed Forces, in succession to the Right Rev'd Arnold Meredith Lewis, who retired last December.

Personal to J. H. G.: From the beginning (1958), it has been the policy of TAD usually to refer to a bishop by title (the Bishop of Alabama, the Bishop of Albany, the Presiding Bishop, the Archbishop of Canterbury, and so on), if only for the simple reason that a bishop is important not because he is Joe Blow, to use an old Army term, but because he is a bishop and the bishop of a certain diocese, and in that office, stands in succession to the holy Apostles. The man, the particular bishop, is expendable, but his office is not. For obvious reasons, the name of the man is given when his consecration, enthronement, or death is reported, but when a bishop is quoted, it is done by title, or it is his title, his office, that

gives weight to his words. A bishop has no "theology of his own" (at least he should have none); his theology is (or should be) that of the Church which he has publicly sworn to teach and defend. (One of the chief problems in the Church today is caused by some bishops' failure to keep their ordination and consecration vows, and the scandalous failure of their fellow bishops to censure or discipline them when they do get out of hand.) A priest has made similar promises and to give the source of a quotation as simply "a parish priest" should be sufficient. Parish priests, including "cardinal rectors", are also expendable; it is their office (priest) that gives weight to their statements. As with bishops, they should have no theology of their own, but that of the Church, and the failure of a bishop to censure his own wayward priests has but added to the present-day mess — and that, by the way, is another reason why only men who are sound in the faith and at least knowledgeable in the practice of it should be chosen to be consecrated successors to the holy Apostles. Here endeth the lesson.

¶ At a time when the seminaries of the Church are being urged by officialdom to combine with others or with aca-



demic centers, Nashotah House, Nashotah, Wisconsin, which has staunchly maintained its independence, has 40 new students on its campus this year. Of the 72 men now enrolled, 34 are married and have a total of 54 children (quite a problem for a seminary that for many years took only unmarried men). Many of the men have come from considerable success in the secular world: an Air Force intelligence officer, finance corporation branch manager, the chairman of a high school foreign language department, several high school teachers, a university professor, a hotel auditor, a police patrolman, a postal service supervisor, a newspaper man. Nashotah House's history of unquestionable loyalty to the doctrine and discipline of the Church has no doubt been the chief factor in attracting such men in such numbers.

¶ On the cheerful side of the generally sad matter of our seminaries, is the Church's fourth oldest school in the United States: the Episcopal Theological Seminary in Kentucky (544 Sayre Avenue, Lexington 40508). It was closed during Civil War days, but reactivated by the Bishop of Lexington in 1951 (like Philander Chase, who set up the now removed seminary, Bexley Hall, because he could not get men to work in

the hinterland of his diocese), has remained free of debt, increased its staff and physical plant, paid its own way, and now has graduates in 35 U.S.A. dioceses and two overseas ones: at the present time there are 26 enrolled students. For some reason, the seminary is seldom listed with others when "official" appeals are made for money. The much-loved (especially by his people and students), often-slighted (by his fellow bishops), and always faithful, the Right Reverend William Robert Moody, who retired 31 January as Bishop of Lexington, remains Rector of the Seminary. Careful folk who desire to support worthy causes might well consider also "Bishop Moody's School".

¶ The Berkeley Divinity School (see note below) plans to sell its one-block campus to the Yale Corporation, turn its eight-man faculty and 56 member student body over to the Yale Divinity School (30 teachers, 350 students) for the academic part of the usual three-year course, and set up, in downtown parish hall, what will be called the Berkeley Center of the Yale Divinity School with a ten-member staff to "reorient training toward modern social and personal problems." Said the present Dean of Berkeley, a 43-year-old priest: "The



Church needs men and women who have begun to struggle with themselves, not to be priests, not to be ministers, but just to be men, just to be women." (NOTE: The Berkeley Divinity School, New Haven, takes its name from George Berkeley, Church of Ireland Bishop of Cloyne, a philosopher, educator, and missionary who spent three years in Rhode Island more than a century before, hoping to establish a theological college in the New World; it was founded by the Right Rev'd John Williams in 1854, on the 100th anniversary of Bishop Berkeley's death. Bishop Williams had been President of Trinity College, Hartford; he became Diocesan in 1865, was Dean of Berkeley until his death in 1899; he was also Presiding Bishop from 1889).)

¶On the Feast of the Epiphany, the Rt. Rev'd David Shepherd Rose, 56, Tennessee-born, was enthroned as the VI Bishop of Southern Virginia (in 1958 he was consecrated Suffragan Bishop of that diocese, and in 1964 was elected its Bishop Coadjutor) in apostolic succession to the retiring Rt. Rev'd George Purnell Gunn.

¶Warren H. Turner, Jr., former Vice President of the national Church's Executive Council, is now at the General Theological Seminary, New York City, as Assistant to the Dean for Planning and Development (to establish programs for developing new courses of financial support, and relations with other seminaries and educational institutions in the area). More GTS news: the Rev'd Powel M. Dawley, Professor of Ecclesi-

## NOTE

coupon (not for subscribers, or the like) has name and address on the reverse. Foreign readers are asked to give their address on the envelope. We have time and again, an acknowledgment will not be mailed unless requested. Thank you, Happy Birthday!

If your birthday anniversary falls in April, May, or June, please detach the special envelope from your calendar (or remove it from the 1971 spring issue of TAD), place your TADollar(s) in it, stamp it, and mail it; if you have misplaced the special envelope, an ordinary one will accommodate your TADollar(s); just address it to *The Anglican Digest*, Eureka Springs, Arkansas 72632 — and so keep the little magazine coming to you and going to others for another year. Happy Birthday!

astical History and Sub-Dean, retired 31 January, and Dora P. Chaplin, esteemed Professor of Christian Education, will retire at the end of the current academic year.

¶Last autumn, and in the same church (St. John's, Bowdoin Street, Boston) where he was made a priest in 1920 and a few months later became a member of the Society of St. John the Evangelist, the Rev'd Granville Mercer Williams, now 81, celebrated the Golden Jubilee of his profession.

¶When Captain Colin Kelley, Jr., died as an air hero two days after Pearl Harbor, his nineteen-month-old son became the subject of FDR's famous letter, "To the President of the United States in 1956", asking that the boy be appointed to West Point. In due time Colin Kelley III won his ap-

pointment — after passing the competitive exam, which he took at his own insistence. At thirty, the captain's son is now a major on leave to become an Army chaplain. He reached a milestone [last December] by being ordained a priest in Trinity Church, Moorestown, [in the Diocese of] New Jersey —*Newsweek*

¶The Most Rev'd Felix Raymond Arnott, former Bishop Coadjutor of Melbourne (since 1963) has been enthroned as Archbishop of Brisbane and Metropolitan of Queensland, Primate of the Church of England in Australia; his predecessor, the Most Rev'd Philip Nigel Warrington Strong, retired in June 1970.

¶*The perfect victory is to triumph over ourselves.*—Thomas à Kempis (The Episcopal Book Club's 1971 spring bookmark)

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